JOURNAL

OF THE PROCEEDINGS

OF THE

FIFTY-NINTH ANNUAL CONVENTION,

OF THE

PROTESTANT EPISCOPAL CHURCH,

In South-Carolina:

HELD IN ST. MICHAEL'S CHURCH, CHARLESTON,

On the 9th, 10th, and 11th of February,

1848.

WITH

LISTS OF THE CLERGY AND PARISHES,

THE PAROCHIAL REPORTS, THE CONSTITUTION, CANONS AND RULES OF ORDER, AND THE STANDING RESOLUTIONS.

S.C.
283.757
P94j
1848

CHARLESTON—PRINTED BY MILLER & BROWNE,
NO 4, BROAD-STREET.

1848.

EX LIBRIS

THE
SOUTH CAROLINIANA
LIBRARY

ALPHABETICAL LIST OF THE CLERGY,

BELONGING TO THE PROTESTANT EPISCOPAL CHURCH IN SOUTH-CAROLINA,

FEBRUARY, 1848.

THE Rt. Rev. CHRISTOPHER EDWARDS GADSDEN, D. D., *Bishop of the Diocese, and Rector of St. Philip's Parish, Charleston.*

PRESBYTERS.

The Rev. Thomas S. Arthur, *Rector of Christ Church, Greenville.*

" Pierre Teller Babbit, *Principal of the Diocesan School, Charleston, and Missionary.*

" William H. Barnwell, *Rector of St. Peter's Church, Charleston.*

" John Barnwell Campbell, *Assistant Minister of St. Philip's Church, Charleston.*

" John W. Chanler, *residing in New-York.*

" Augustus L. Converse, *Rector of the Church at Claremont, Stateburg.*

" Andrew H. Cornish, *Rector of St. Paul's Church, Pendleton.*

" J. Hamilton Cornish, *Rector of the Church of St. Thaddœus, Aiken.*

" M. A. Curtis, *Rector of Trinity Church, Society Hill.*

" Thos. F. Davis, *Rector of Grace Church, Camden.*

" William Dehon, *Rector of the United Churches of Pineville and Upper St. John's.*

" Francis P. Delavaux, *residing at Walterboro'.*

" Thomas C. Dupont, *Missionary at St. Stephen's Chapel, Charleston.*

" Charles P. Elliott, *Rector of St. Philip's Church, Bradford Springs.*

" Stephen Elliott, *Assistant Minister of Prince William's Parish.*

" Henry Elwell, *Officiating and Teaching at Mar's Bluff, Darlington District.*

So Car
283.757
P94J
10562

The Rev. J. R. Fell, *Rector of Christ Church Parish.*

" Andrew Fowler, *Charleston.*

" Philip Gadsden, *Rector of St. Paul's Parish, Stono, and St. Paul's Church, Summerville.*

" Paul T. Gervais, *residing in St. John's, John's Island.*

" Richardson Graham, *Assistant Minister of St. Helena, Beaufort.*

" Alexander Gregg, *Rector of St. David's Church, Cheraw.*

" Alexander Glennie, *Rector of All Saint's Parish, Waccamaw.*

" Christian Hanckel, D. D., *Rector of St. Paul's Church, Radcliffeboro'.*

" James Stuart Hanckel, *Rector of St. Andrew's Parish, and Assistant Minister of St. Paul's Church, Radcliffeboro'.*

" Robert Henry, D. D., *Professor in the South-Carolina College.*

" Rob't. T. Howard, *Rector of Prince George's Parish, Winyaw.*

" Joseph Hunter, *Rector of Prince Frederick's, Pee Dee.*

" Jedediah Huntington, M. D., *absent in Europe.*

" Nathaniel Hyatt, *Rector of St. James' Santee.*

" Benjamin Johnson, *Rector of Ascension Church, Gillisonville.*

" Paul Trapier Keith, *Rector of St. Michael's Church, Charleston.*

" Maurice H. Lance, *residing near Georgetown.*

" Charles E. Leverett, *Rector of Prince William's Parish.*

" Alexander W. Marshall, *Missionary at St. John's Chapel, Hampstead.*

" David McElheran, *Rector of St. Helena Church, St. Helena Island.*

" Stiles Mellichamp, *Rector of St. James's Church, James Island.*

" James W. Miles, *Officiating at St. John's, John's Island.*

" Josiah Obear, *Rector of St. John's Church, Fairfield, and Missionary to Winnsboro'.*

" Edward Phillips, *Rector of St. Thomas's and St. Dennis's Parish.*

" C. C. Pinckney, Jr., *Rector of Messiah Church, North Santee*

" William T. Potter, *residing at Beaufort.*

" W. O. Prentiss, *Rector of St. Bartholomew's Parish.*

" J. Maxwell Pringle, *Rector of Zion Church, Richland.*

" Edward Reed.

" Richard S. Seely, *Rector of Emmanuel Church, Chester, and Missionary.*

" Peter J. Shand, *Rector of Trinity Church, Columbia.*

The Rev. Robert D. Shindler, *Principal of an Academy at Orangeburg C. H., and Missionary.*

" Wm. Wallace Spear, *Rector of Grace Church, Charleston.*

" Isaac Swart, *Missionary and teaching in Darlington District.*

" N. P. Tillinghast.

" Paul Trapier, *Charleston.*

" Joseph R. Walker, *Rector of St. Helena Parish, Beaufort.*

" Edward T. Walker, *Rector of Christ Church, Wilton.*

" C. B. Walker, *Rector of Trinity Church, Edgefield.*

" Cranmore Wallace, *Rector of St. John's Parish, Berkley.*

" Benjamin C. Webb, *Missionary in Prince William's Parish, among the slave population.*

" Arthur Wigfall, *Rector of St. Mark's Parish, Clarendon.*

" Alsop Woodward, *Rector of St. Luke's Parish.*

" Thomas John Young, *Assistant Minister of St. Michael's Church, Charleston.*

DEACONS.

The Rev. C. P. Gadsden, *Assistant Minister of Pineville and Upper St. John's.*

" Wm. H. Hanckel, *Minister of the Church on Edisto Island, and St. Stephen's Chapel, Edingsville.*

" William Bell White Howe, *Assistant to the Rector of St. John's, Berkley.*

" L. Clement Johnson, *Missionary to Newberry and Laurens.*

Bishop, - - -	1
Presbyters, - -	60
Deacons, - - -	4
Total, - -	65

The following Clergymen did not attend the meetings of the Convention, viz :—

PRESBYTERS.

The Rev. T. S. Arthur,

" A. L. Converse,

" A. H. Cornish,

" M. A. Curtis,

" F. P. Delavaux,

" S. Elliott,

" H. Elwell,

" A. Fowler,

The Rev. A. Glennie,
" A. Gregg,
" R. Henry, D. D.,
" R. T. Howard,
" J. Hunter,
" J. Huntington, M. D.,
" A. Hyatt,
" J. W. Miles,
" J. Obear,
" W. T. Potter,
" W. O. Prentiss,
" E. Reed,
" N. P. Tillinghast,
" A. Woodward,

DEACON.

The Rev. L. C. Johnson—23.

The following Clergymen of other Dioceses were admitted to the sittings of the Convention:—

The Rev. Lucius M. Purdy, *of the Diocese of New-York, officiating at Grace Church, Sullivan's Island.*
" Charles H. Halsey, *Secretary and General Agent of the Domestic Committee of the Board of Missions.*
" George C. Shepard, *of the Diocese of Massachusetts.*

And the following CANDIDATES FOR HOLY ORDERS, viz.:—
Messrs. J. Ward Simmons,
George Lewis Platt, and
J. Grimke Drayton.

LIST OF PARISHES AND CHURCHES,

IN THE DIOCESE OF SOUTH-CAROLINA, WITH THE DATES OF THEIR FOUNDATION ANNEXED.

St. Philip's (original Church, built 1681,) *Parish*,		1704,
St. James',	Parish, Santee,	1706, April 9.
St. Andrew's,	"	1706, Nov. 30.
St. Bartholomew's,	"	1706, " "
Christ Church,	"	1706, " "

St. James',	Parish, Goose Creek,	1706, Nov. 30.
St. John's,	" Berkley,	1706, " "
St. Thomas and St. Dennis,	"	1706, " "
St. Paul's,	" Stono,	1706, " "
St. Helena's,	" Beaufort,	1712,
Prince George's,	" Winyaw,	1721,
St. John's,	" John's Island,	1734,
Prince Frederick's,	" 1734, Chapel Peedee,	1838,
Prince William's,	"	1745,
St. Michael's,	" 1751, (Church built	1761,)
St. Mark's.	" Clarendon,	1757,
All-Saints,	" Waccamaw,	1767, May 23.
St. Luke's,	"	1767,
St. Matthew's,	"	1768, " "
St. David's,	" 1768, Church, Cheraw,	1820,
Church on Edisto Island,		1774,
Claremont Church,	Stateburg,	1788,
St. Helena Church,	St. Helena Island,	
Pineville and Upper St. John's,		1807,
St. Paul's Church,	Radcliffeboro',	1810,
Trinity "	Columbia,	1812,
North Santee "		about 1817,
Grace, "	Sullivan's Island,	1817,
St. Paul's, "	Pendleton,	about 1821,
Christ, "	Greenville,	1825,
Grace, "	Camden,	1830,
St. James' "	James Island,	1831,
St. Peters' "	Charleston,	1833,
Trinity "	Society Hill,	1833,
Christ "	Wilton,	1834,
Holy Trinity "	Grahamville,	1834,
Trinity "	Edgefield,	1835,
St. John's "	Fairfield,	1839,
St. Philip's "	Bradford Springs,	1841,
Trinity "	Abbeville,	1842,
Church of the Messiah,	North Santee,	1842,
Church of St. Thaddæus,	Aiken,	1842,
Emmanuel Church,	Chester,	1843,
Zion Church,	Richland,	1844,
Church of the Epiphany,	Laurens,	1746,
Grace Church,	Charleston,	1846,
St. Luke's Church,	Newberry,	1846,

Ascension Church,	Gillisonville,	1847,
Church of the Advent,	Spartanburg,	1847.

CONGREGATIONS,

NOT ENTITLED TO A REPRESENTATION IN THE CONVENTION.

St. Stephen's	Chapel,	Charleston,	1822, }	*Mission*
St. John's	"	Hampstead,	1839, }	*Congregations.*

LAY DELEGATES PRESENT AT CONVENTION.

St. Philip's, Charleston, Daniel Huger, Benj. D. Heriot, and Henry D. Lesesne.

St. James', Santee, Dr. A. E. Gadsden, C. C. Pinckney, Senr.

St. Andrew's Parish, N. Russel Middleton, Dr. George Haig, Francis S. Holmes.

Christ Church Parish, James S. Rhett, John Hamlin.

St. John's, Berkley, Keating S. Ball, Fred. A. Ford, and Dr. S. W. Barker.

St. Thomas and St. Dennis, Dr. Edmund Ravenel.

St. Helena, Beaufort, Hon. Robt. W. Barnwell.

Prince George, Winyaw, J. Harleston Read.

Prince Frederick's, Peedee, Hon. R. F. W. Alston, A. H. Belin.

Prince William's.

St. Michael's, Dr. I. M. Campbell, Dr. H. S. Waring, Wm. Jervey.

All-Saints, P. C. J. Weston.

St. Luke's, George Allen.

Edisto Island, Dr. Edward Mitchell, E. M. Seabrook, Wm. Whaley.

Claremont, Col. J. J. Moore.

St. Helena Island, Edgar Fripp.

Pineville and Upper St. John's, H. W. Ravenel, Walter Peyre, Charles Sinkler, Isaac Porcher, Jr.

St. Paul's, Radcliffeboro', John L. Nowell, James Simons.

Grace Church, Sullivan's Island, Col. J. B. I'On.

St. James', James Island, Dr. Robert Lebby.

St. Peter's, C. G. Memminger, Geo. M. Coffin.

Christ Church, Wilton, Jos. W. Faber.

Holy Trinity, Grahamville, W. E. Martin.

St. John's, Fairfield, Samuel Du Bose.

Messiah, N. Santee, Andrew Johnston, Jas. H. Ladson, J. R. Pringle.

St. Thaddæus, Aiken, Edward R. Laurens.

Zion Church, Richland, Hon. D. E. Huger, Thos. B. Clarkson.

Grace Church, Charleston, Benj. S. Rhett, S. Hayden, F. P. Elford, David Jennings.

MINUTES OF THE CONVENTION.

Charleston, February 9th, 1848.

This being the day appointed by the Constitution for the Fifty-ninth Annual Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, the Clergy and Laity assembled in St. Michael's Church at 10 o'clock A. M. Morning Prayer, with the Litany, was said by the Rev. C. B. Walker. The Ante-Communion Service was read by the Bishop. A Sermon was preached by the Rev. Dr. Hanckel. The Bishop then proceeded with the Communion, assisted in the delivery of the Bread by the Rev. J. R. Walker, Presbyter, and in the distribution of the Cup by the Rev. W. H. Hanckel and the Rev. W. B. W. Howe, Deacons. The alms at the Offertory had been collected by the Rector and Assistant Minister of the Church, and the Rev. C. P. Gadsden, Deacon.

After the Episcopal Benediction, the Convention was called to order, the Roll called, and a quorum of both orders found present.

The following Clergymen answered to their names, viz. :—

BISHOP.

The Rt. Rev. C. E. Gadsden, D. D.

PRESBYTERS.

The Rev. W. H. Barnwell,	The Rev. A. W. Marshall,
" J. B. Campbell,	" D. McElheran,
" J. H. Cornish,	" E. Phillips,
" Thos. F. Davis,	" J. M. Pringle,
" Wm. Dehon,	" R. S. Seely,
" T. C. Dupont,	" R. D Shindler,
" Charles P. Elliott,	" W. W. Spear,
" J. R. Fell,	" I. Swart,
" Philip Gadsden,	" P. Trapier,
" P. T. Gervais,	" C. B. Walker,
" C. Hanckel, D. D.,	" E. T. Walker,
" J. S. Hanckel,	" J. R. Walker,
" B. Johnson,	" C. Wallace,
" P. T. Keith,	" A. Wigfall,
" M. H. Lance,	" T. J. Young.
" C. E. Leverett,	

DEACONS.

The Rev. C. P. Gadsden,	The Rev. W. B. W. Howe.
" Wm. H. Hanckel,	

The Roll of the Clergy was referred to a Committee, consisting of the Rev. Messrs. Young, J. R. Walker, and Wallace.

The certificates of Lay Delegates were referred to a Committee, consisting of Messrs. Ford, F. S. Holmes, and Dr. Lebby.

The Committee on the Clergy reported as follows :—

That the following Clergymen are entitled to both seats and votes, viz. :

The Rt. Rev. C. E. GADSDEN, *Bishop.*

Presbyters.

The Rev. T. S. Arthur,	The Rev. C. E. Leverett,
" P. T. Babbitt,	" A. W. Marshall,
" W. H. Barnwell,	" D. McElheran,
" J. B. Campbell,	" S. Mellichamp,
" A. L. Converse,	" J. Obear.
" A. H. Cornish,	" E. Phillips,
" J. H. Cornish,	" W. O. Prentiss,
" Wm. Dehon,	" J. M. Pringle,
" T. C. Dupont,	" R. S. Seely,
" C. P. Elliott,	" P. J. Shand,
" S. Elliott,	" R. D. Shindler,
" H. Elwell,	" I. Swart,
" J. R. Fell,	" J. R. Walker,
" P. Gadsden,	" E. T. Walker,
" A. Glennie,	" C. B. Walker,
" A. Gregg,	" C. Wallace,
" C. Hanckel, D. D.,	" B. C. Webb,
" J. S. Hanckel,	" A. Wigfall,
" R. T. Howard,	" A. Woodward,
" N. Hyatt,	" T. J. Young.
" P. T. Keith,	

Deacons.

The Rev. W. H. Hanckel,	The Rev. L. C. Johnson.

The following is a list of those entitled to seats without votes :

The Rev. M. A. Curtis,	The Rev. R. Henry, D. D.,
" T. F. Davis,	" J. Hunter,
" F. P. Delavaux,	" J. W. Miles,
" A. Fowler,	" C. C. Pinckney,
" P. T. Gervais,	" W. W. Spear,
" R. Graham,	" B. Johnson.

The following are entitled neither to seat nor vote :

The Rev. J. W. Chanler,	The Rev. E. Reed,
" J. Huntington, M. D.,	" N. P. Tillinghast,
" M. H. Lance,	" Paul Trapier.
" W. T. Potter,	

All which is respectfully submitted, by

T. J. YOUNG,
J. R. WALKER, } *Committee.*
C. WALLACE.

On motion of Mr. Memminger, the names of the Rev. Messrs. *Babbitt, Swart, Shindler,* and *Spear,* were referred back to the Committee, with instructions to report the facts in the case of each of those gentlemen, respectively.

The Rules of Order were then read, excepting the *Nineteenth,* which, on motion, was omitted.

On motion, the balloting for a Secretary was omitted, and the Rev. C. Wallace re-elected, on nomination. The Secretary appointed the Rev. Mr. Keith his Assistant.

The *Nineteenth* Rule of Order was then taken up, and ordered to be stricken out.

The Committee on the Certificates of Lay Delegates, reported the following as entitled to seats :—

St. Philip's Parish, *Daniel Huger, *Benj. D. Heriot, *Henry D. Lesesne.

St. James' Parish, Santee, Dr. Mazyck, *Dr. A. E. Gadsden, Wm. Lucas, *C. C. Pinckney.

St. Andrew's Parish, *N. R. Middleton, John A. Ramsay, *Dr. George Haig, *Francis S. Holmes.

Christ Church Parish, *Jas. S. Rhett, *John Hamlin.

St. John's, Berkley, Dr. B. Huger, *K. S. Ball, *F. A. Ford, *Dr. T. W. Barker.

St. Helena Church, Beaufort, *R. W. Barnwell, J. M. Verdier, Dr. B. B. Sams.

Prince George's, Winyaw, *J. Harleston Read.

Prince Frederick's, Peedee, *Col. R. F. W. Allston, *A. H. Belin, R. S. Izard.

Prince William's Parish, Frederick G. Fraser, James Cuthbert, *A. H. Seabrook, George C. Mackay.

St. Michael's Parish, *Dr. I. M. Campbell, *Dr. H. S. Waring, *Wm. Jervey.

Church on Edisto Island, *E. M. Seabrook, *Wm. Whaley, *Dr. Edward Mitchell, Dr. B. W. Seabrook.

Claremont Church, Stateburg, W. J. Rees, *Col. John J. Moore, McKenzie Anderson, Samuel Bradley.

St. Helena Church, St. Helena Island, *Edgar Fripp.

Pineville and Upper St. John's, *H. W. Ravenel, *Walter Peyre, *Charles Sinkler, *Isaac Porcher, Jr.

St. Paul's Church, Radcliffeboro', *John L. Nowell, *James Simons, John F. Blacklock, Edward Lowndes.

Grace Church, Sullivan's Island, *Col. J. B. I'On, J. L. Petigru.

St. Jame's Church, James Island, John Rivers, *Dr. Lebby.

---

*Those marked with an asterisk (*) were present.

St. Peter's Church, Charleston, *C. G. Memminger, Charles A. Desaussure, Edward Barnwell, *George M. Coffin.

Christ Church, Wilton, L. Morris, *Jos. W. Faber, J. E. Jenkins, James Meggett.

St. John's Church, Fairfield, *Samuel Du Bose.

Church of the Messiah, North Santee, *Andrew Johnston, *James H. Ladson, *James R. Pringle.

St. Thaddæus, Aiken, *Edward R. Laurens, James Gadsden, J. F. Schmidt.

Zion Church, Richland, *Hon. D. E. Huger, *T. B. Clarkson.

Grace Church, Charleston, *B. T. Rhett, *H. S. Hayden, *F. P. Elford, *David Jennings.

The Committee on the List of the Clergy again reported as follows:—

The Committee appointed to inquire into right of Clergymen to seats and votes in this House, having had referred back to them the names of the Rev. Messrs. Swart, Shindler, Spear, and Babbitt, with instructions to report the facts in each case, respectfully report:

1st. In the case of the Rev. Mr. Swart—That they have had before them the following certificate from the Rt. Rev. the Bishop of the Diocese, dated the 26th March, 1847. "I hereby certify that in December, 1845, the Rev. Mr. I. Swart was appointed by me a Missionary to officiate in Darlington District; and having acted in that capacity until the Convention of February, 1847, I then re-appointed him Missionary for the same place, to act as such until I request him to cease, or he resigns."

(Signed) C. E. GADSDEN,
Bishop of the Diocese of South-Carolina.

Mr. Swart, engaging in the duties of his station under this appointment, has officiated regularly during the past year to a Congregation consisting of a few white and seventeen (17) coloured persons, giving regular catechetical instruction to these last. He has also officiated once a month, for five months, at Darlington Court House, for which he has neither asked, nor received any compensation.

2dly. In the case of the Rev. Mr. Shindler—Mr. S. resigned the charge of St. Matthew's Parish on the first of January, 1848; was elected to the charge of a School in Orangeburg on the 5th of February; and on the 7th of the same month received, from the Bishop of the Diocese, an appointment as Missionary to Orangeburg District.

3dly. In the case of the Rev. Mr. Spear, the following certificate from the Bishop of Diocese, shewing that Mr. Spear's canonical residence in the Diocese commenced on the 11th September, 1847, was before them:

Johnsonville, 11th Sept., 1847.

This document is my "certificate," made necessary by Canon V. of 1844, Section 1st, that the Rev. Mr. W. W. Spear, lately of the Dio-

cese of Pennsylvania, is now "a Clergyman, in regular standing," of the Diocese of South-Carolina. Witness my hand.

(Signed) CHRISTOPHER E. GADSDEN,
Bishop of the Diocese of South-Carolina.

They have to defer their report in the case of the Rev. Mr. Babbitt, until to-morrow.

THOMAS J. YOUNG.
CRANMORE WALLACE.
JOSEPH R. WALKER.

On motion of Mr. Seabrook, so much of the report of the Committee, as related to the case of the Rev. Mr. Shindler, was accepted. The vote being required by Orders, resulted as follows:

Of the Clergy, Ayes seventeen (17.) Noes seven (7.) Of the Laity, Ayes fourteen (14.) Noes nine (9.)

Besides the Clergy of the Diocese, there were present: the Rev. Charles H. Halsey, Secretary and General Agent of the Domestic Committee of the Board of Missions, and the Rev. Lucius M. Purdy, of the Diocese of New-York.

The following Candidates for Holy Orders were also present, viz.: Messrs. J. Ward Simmons and G. L. Platt.

After suitable Collects and the Benediction by the Bishop, adjourned to 10 o'clock to-morrow morning.

Thursday, February 10th, 1848.

The Convention met according to adjournment. Morning Prayer was read by the Rev. E. T. Walker.

The Roll was called, and a quorum of both Orders found present.

The Minutes of yesterday were read and approved.

The Rev. Messrs. Pinckney, Webb, and Shand appeared and took their seats.

The Rev. George C. Shepard, of the Diocese of Massachusetts, was present.

On motion of the Rev. J. S. Hanckel, *Resolved* unanimously, that the Report of the Committee on the List of the Clergy be amended, so as to give a *Vote*, as well as a *Seat*, to the Rev. C. C. Pinckney.

The Bishop then read his Address, as follows:

Brethren the Presbyters, Deacons, and Laymen of the Convention:—

By the good providence of God, we are permitted to meet in this Council of the Diocese, and it is trusted, that by the merciful grace of God, we shall be enabled to do those things which we ought, and to leave undone those things which we ought not to do.

The statistics of which it is made my duty* to inform you are as follows:

I. These Churches and places were visited *canonically*:—Trinity, at Columbia, on two days; St. John's, at Winnsboro', on three days; Emanuel, at Landsford, and Chesterville, on three days; Prince George's, at Georgetown; All Saints, at Waccamaw; Prince Frederick's Chapel; Trinity at Abbeville, on three days; St. Paul's at Pendleton, on two days; Christ at Greenville, on three days; Laurens Village, on two days; Newberry Village, on two days; Zion Church, at Wateree; St. Philip's, at Bradford's Springs, on two days; Claremont, at Stateburg; St. Mark's Chapel; St. Thaddæus at Aiken, on two days; Trinity, at Edgefield; Chapel of the Cross at Bluffton; St. Philip's, Charleston; and St. Thomas, on five days.

These Churches and places were visited *informally*:—St. Thaddæus, twice; Christ Church Parish, twice; St. James', Santee; the Poor-House, Charleston; Anderson Village; Summerville, three times; St. John's Chapel, Hampstead, five times; St. Michael's, Charleston, three times; James' Island; Sullivan's Island; and St. Stephen's Chapel, Charleston.

II. The number of persons confirmed on 26 occasions, was—Of St. John's, Hampstead, 1; Trinity, Columbia, 14; Emanuel, Landsford, 3; St. John's, Winnsboro', 7; Prince George's, Georgetown, 6; All Saints, Waccamaw, 14; Prince Frederick's, 6; at the Poor-House 3; Trinity, Abbeville, 20; Christ, Greenville, 6; Laurens, 3; Newberry, 1; Zion Church, 11; St. Philip's, Bradford Springs, 9; Claremont, 3; St. Mark's Chapel, 1; St. Thaddæus, 5; Trinity, Edgefield, 2; Chapel of the Cross, 18; St. John's Berkley, 3; St. Michael's, 7; St. Paul's, Radcliffeboro', 9; Grace Church, Charleston, 3; St. Philip's, Charleston, 7; St. Thomas', 20; St. Stephen's Chapel, 1; White persons, 105; Persons of color, 78; Total, 183.

III. "The name of one received as a Candidate for Orders" is Edwin A. Wagner. The whole number of Candidates is ten—the above named, and J. G. Drayton, G. L. Platt, J. B. Seabrook, E. C. Logan, J. W. Simmons, J. D. M'Cullough; J. H. Elliott, A. Moore, and C. T. Bland. J. F. Lee, reported last year, as a Candidate had his name withdrawn from the list, at his own request. C. T. Bland is still at the Institution, Valle Crucis, North-Carolina. Edwin A. Wagner is at our General Theological Seminary, New-York; and the others are studying in private, under the direction, conformably to Canon X, of the "Ecclesiastical authority."

IV. "The names of those ordained" are, as Deacons: Benjamin Johnson, William Bell White Howe, and Christopher Philip Gadsden. And as Presbyters, William Otis Prentiss, Thomas Simmons Arthur, James Maxwell Pringle and Benjamin Johnson.

V. "The changes among the Clergy" are the following: The Rev. Allston Gibbes having signified to me in a letter, (which is on file,) "his renunciation of the Ministry" has been displaced from the same, in conformity to Canon 38; the Rev. R. S. Seely is the Rector of "Emanuel Church" Landsford, and I have been canonically noti-

*Canon VIIIth of 1841, Section 2.

fied of the same. He is also officiating as a Missionary in Chester and York districts; the Rev. C. P. Elliott is the Rector of St. Philip's Church, Bradford Springs, and the canonical notice of the same has been given to me; the Rev. Thomas F. Davis has been transferred from the Diocese of North-Carolina, and canonically received into this Diocese, and is officiating as Rector of Grace Church, Camden, of his election as such, I was notified; the Rev. Elijah H. Downing, late a Missionary in Kershaw district, has been transferred to the Diocese of Mississippi, and his letter of dismission "accepted" by the "Ecclesiastical authority" of that Diocese; the Rev. P. T. Keith, lately Assistant Minister of St. Michael's Church, Charleston, has been elected and is officiating as Rector of the same; the Rev. T. J. Young, lately Rector of St. John's Parish, Colleton, has been elected and is officiating as Assistant Minister of St. Michael's Church, Charleston—of both these elections, canonical notice was given to me; the Rev. T. S. Arthur lately a Missionary in Laurens district, is officiating as Rector of Christ Church, at Greenville; of his election, I was duly informed; the Rev. M A. Curtis's letter of dismission from the Diocese of North Carolina has been "accepted" by me, and he is now Rector of Trinity Church, Society Hill; of his election I was canonically notified; the Rev. C. C. Pinckney who, some time since, in consequence of ill health, resigned the Rectorship of Christ Church, Greenville, has been I am canonically informed, elected Rector of "the Church of the Messiah" North Santee, where he is now officiating; the Rev. W. W. Spear's letter of dismission from the Diocese of Pennsylvania, has been "accepted" by me, and he is now officiating, I understand, as Rector of Grace Church, Charleston; the Rev. E. Reed, has informed me by letter, that in consequence of ill health, he has resigned the Rectorship of "the Church of the holy Trinity" at Grahamville; the Rev. B. Johnson, is officiating for a Congregation recently organized at Gillisonville; the Rev. J. W. Miles lately a Missionary at Constantinople, is officiating at St. John's Church, Colleton district; the Rev. Richard Graham, Presbyter, has been received into this Diocese from that of Pennsylvania, and I have been canonically informed, is elected Assistant Minister of St. Helena's Church, Beaufort; the Rev. Joseph Hunter has been received into this Diocese from that of New-York, and duly recognized as Rector of Prince Frederick's Chapel; the Rev. B. W. B. Howe, Deacon, is officiating temporarily, as Assistant to the Rector of St. John's Parish, Berkley; the Rev. L. Clement Johnson, Deacon, is officiating as the Missionary in Newberry and Laurens' districts; the Rev. R. D. Shindler, has informed me of his resignation of the Rectorship of St. Matthew's Parish. He has taken charge of an Academy at Orangeburg, and consented at my request, to act as the Missionary for that district, in which there is no other Minister of our Church; the Rev. C. P. Gadsden, Deacon, is officiating as Assistant Minister to the Rev. W. Dehon, Rector of St. Stephen's Parish, and "Trinity" and "Epiphany" in St. John's Parish; the Rev. A. H. Cornish has removed from Trinity Church, Abbeville, to St. Paul's, Pendleton, of which I understand he has been elected the Rector.

VI. There have been examinations for Priest's Orders, 5; and for

Deacons, 9 ; total 14,—besides one conducted by 2 Presbyters, in conformity to Canon V, 1841, section 2. Two Churches were consecrated, "Trinity" at Columbia, and "Emanuel" at Landsford. The particulars were published about the time in the "Charleston Gospel Messenger." On ten occasions, various services were held for the class of servants, (white persons being present,) namely, in Christ Church Parish, at the plantation of Mr. John Hamlin ; in Prince Frederick's Parish, at Mr. A. Belin's ; in St. James' Santee, at Dr. A. E. Gadsden's ; in Abbeville, at Mr. J. W. Thomas' ; in Pendleton, at Mrs. J. Adams' ; in Sumter, at the neat Chapel provided by Col. J. Moore ; in Greenville, at "Christ Church" ; and at St. Thomas', at Mrs. Shoolbred's 3 times ; and in Charleston, generally twice a month, at the Chapel of the School of the Diocese, which is provided with seats for blacks.

At the School, founded by this Convention, I have held religious services on Fridays, when I was in the city, and assisted in the religious instruction on several occasions. In that Chapel, there is "Evening prayer" and often a lecture on the nights of Sunday, Wednesday and Friday, and on many of these occasions I have officiated. At the meetings of the "Committee," two of the quarterly, and three extra, I was present, and assisted at the semi-annual examinations. In former addresses, there has been brought to your notice the design, the condition, the prospects of the School, and the good which it has effected, also, what advantages have resulted from similar Schools in our father-land, and in several Dioceses, of our country. And it is my painful duty again to express my deep regret, that it has not been more favored, by parents and guardians, in using it for their boys, and by an endowment, either of an annual payment, or a permanent fund, which would enable it to offer its advantages gratuitously to the poor, and, at reduced prices, to all. To take care that the heart, and not the understanding only be educated ; that evil habits be prevented, and good ones formed and fostered—to guard the lessons at School from contradicting those received at the home of piety, and from "holy Church"—to make the School-master co-operate with the parent, the sponsor, and the pastor in preparing the young for usefulness in life ; peace and hope in death, and happiness in time and in eternity; surely these are important purposes. Surely a Christian School for our children is a vital interest of the Church, and of the country. In this good work, this Convention has made some progress. In humble dependance on the providence and grace of God, let us endeavor to carry it on to perfection.

The interest which the Church of England entertains on this subject is marked by three of her Canons,* in which all School-masters" are forbidden to teach "without license" and required to subscribe to the Book of Common Prayer and the 39 Articles, to be of a sober and honest conversation, and "to have a right understanding of God's true religion"—and a preference is declared for such Schoolmasters as are Clergymen ; and "the duty of Schoolmasters" is stated to be, to teach the children the Catechism; and upon certain holy and festival days "to bring them to the Church, and there see them quietly and soberly

* Canon 77, 78, and 79.

"behave themselves, and to examine them at times convenient after "their return, what they have borne away "of the Sermon," and "at "other times, to train them up with such sentences of holy Scripture "as shall be most expedient to induce them to all godliness."

For intellectual education, the United States, our own State, and our city have made liberal appropriations. Without such, many Colleges and Schools could never have been founded, and if the government patronage was withdrawn, they would perish instantly. In Villages, the Schools are kept up, by associations who furnish a room rent free, and give a pledge that their children shall go to no other School. Will not the Church, according to her ability, found Seminaries and help them? The continuance of our School, with any degree of efficiency, depends upon the members of our Church, assisting to meet its moderate expenses.* The Tuition payment is quite insufficient. "Churchmen" *do* contribute to the cause of Christian education in China, in Africa, in Greece, and in several States of our Union. Will they not do as much, or more for this holy, and benevolent, and patriotic purpose in *their own Diocese?* I will not allow myself to doubt it, and yet it is a fact, that two of our Parochial Schools have become extinct, and that the School of the Diocese has but a most limited patronage. Let us hope that the mind and heart will be soon awakened on this subject, and that Christian Schools, wherein not literature and science, and art only, but Christianity also, is taught and practised, will be multiplied and used by Churchmen without exeeption.

At the Annual Meeting of our "Advancement Society" I was present, also, at the Meetings of the Board of Trustees, when I was in the city.

At the Anniversary Meeting of the "Episcopal Female Bible, Prayer-book and Tract Society," I presided. They have circulated many useful Tracts, and been still more useful, by supplying the poor with copies of the Bible, and "the Book of Common Prayer." They have lately, had reprinted for the second time a valuable Tract from Archbishop Seeker's Sermons on "the Duties of the Sick." The Tracts which they purchase, are submitted to me before they are circulated, and I have had to read many of them.

The venerable "Society for the Relief of the Widows and Orphans" of our Clergy, had its anniversary festival as usual, at which, I regret (being absent at the General Convention,) I could not be present.

The Board of Trustees for "the Relief of aged and infirm Clergy, have been engaged as on former years in their charitable work. I regret to have to repeat, that the recommendation of the Convention as to the collection on "Thanksgiving day" has been complied with by comparatively very few of our Congregations. In a few years many may need this assistance, and it is wise to provide in season, for so probable a contingency. After this remark had been penned, the very gratifying intelligence was received, of the bequest by the late Francis Withers, Esq. of the large amount of $20,000, the interest to be applied to "the Relief of Disabled Clergy of this Diocese." It will be per-

*A donation from Ex-Governor Aiken of $50, and from R. Martin, Esq., of $10, have been received.

mitted me to express the opinion, that there could scarcely be a more judicious appropriation—one better adapted to advance the Church of the worthy Testator's vows and affections, and to benefit by its example, the whole community. The venerable deceased was a liberal benefactor, as is well known, of the Society which provides for the Widows of our Clergy, and their fatherless children, and to it, he has also bequeathed the sum of $5,000. Assuredly he is entitled to be regarded as a special human comforter of the Ministers of his Lord and Church, in the day of their necessity, sickness, old age, and death.

At the Annual Celebration of the Sunday Schools in Charleston, I presided; and after "Evening prayer," there was an address by the Rector of St. Thomas', Rev. E. Phillip's.

For the occasion of "the Thanksgiving and Prayer day," appointed by the Governor of this State, an order of services was prepared, and distributed by me—and a "circular" to the Clergy recommending a collection for Missions, it having been requested by the "Board of Missions" appointed by our General Convention—also, the condensed report of the State of this Diocese, recommended in Canon 8, 1841. I have also had printed from a copy prepared in England, a certificate to be given to baptized persons, on which are the date and place of the Baptism, and many texts setting forth their high privileges, and solemnly pledged duties.

For Missions within South-Carolina, there was placed in my hands

By	Miss Pinckney and Mrs. Izard,	$100 00
"	Rev. Mr. Converse,	15 00
	Designated by the Donors,	115 00
"	A gentleman of Columbia,	15 00
"	The Miss P's of St. Michael's,	7 28
	Undesignated,	22 28
"	Columbia,	110 00
"	St. Helena's Island,	35 00
"	St. Philip's, Charleston.	22 50
	Designated by the Donors,	167 50
From	Columbia,	8 50
"	St. Philip's, Charleston,	228 25
"	Georgetown,	10 00
"	Edgefield,	20 00
"	St. John's, Berkley,	5 00
"	Camden,	84 00
"	Waccamaw,	20 00
"	Upper St. John's and St. Stephen's,	75 00
"	Greenville,	8 00
"	Stateburg,	30 00
"	St. Stephen's Missionary Lecture, Charleston,	9 50
"	St. Matthew's,	14 00
	Undesignated,	512 25

The whole amount was contributed by six individuals and 13 Congregations. The remaining 35 have not yet contributed to this fund, this year.

From the amount not designated, there was paid for the Mission:

St. Stephen's and St. John's, Charleston, to aid the Ladies' Missionary Society,	75 00
Newberry District,	120 00
To several Upper Districts,	25 00
St. James', Goosecreek,	48 50
Kershaw District,	50 00
Sullivan's Island in winter,	45 00
Rail Road Ticket for 6 months,	30 00
	393 50

The Congregations (48 in number) and many individuals have *doubtless* contributed to Missions out of the State, and to Missions in it, under the direction of Clergymen or Societies, in particular the "Charleston Ladies Missionary Society," and "the Society for the Advancement of Christianity in South-Carolina." There are only 15 Missionaries in this Diocese. In 10 of the districts in South-Carolina, there is not a single Minister of our Church, and in the remaining 19, (especially when we recollect the large population of the laboring class,) it is evident there is room for many Missionaries. May I not then reasonably request, that the Members of this Convention will use their influence, to prevent the greater portion of the contributions of the benevolent, being diverted from the Missions at home, under the erroneous impression, that the claims abroad are more pressing, or in any respect entitled to a preference. Let Churches, and Ministers, and Parochial Schools, and Bibles, and Prayer-books for distribution, be multiplied in South-Carolina, and the result would ultimately advance Missions in our sister States, and in foreign lands far more than they can, by the present method of scattering our resources, now here, now there—planting a Mission and before it has taken root, abandoning it. The Missionaries near us, it must be permitted me to add, are not adequately maintained, and thus they are discouraged, and compelled to give more or less of their time and attention to secular employments.

In the hope that, under the blessing of God, the sense of the obligation of promoting Missions, might be awakened or deepened, a statement of the condition, and prospects of the Missions under the direction of our branch of the Church has been prepared, and read by me at "the Monthly Missionary Lecture," commenced by my respected predecessor in 1834, at St. Stephen's Chapel. The correspondence of our Missionaries diocesan, domestic, and foreign, has been read in an abridged form, and though it is highly interesting, the result, either in the form of increase of the number of hearers, or of the collection, has not been encouraging. But we ever have the consolation: "If the work be of God, (as we humbly trust it is,) it cannot come to nought." It is with the same view, in part at least, that is to increase the interest in the advancement of the Church, that much of my time is given to assist in keeping up the Monthly Periodical of the Diocese the "Gospel Messenger." The usefulness, nay, the almost necessity of such a publication, as the medium of correspondence with different localities in the Diocese—as the depository of Church papers—as an intelligencer of Gospel news—and as a defender, and teacher for

the Church has been often brought to your notice, and I have now only to repeat the wish, and the hope, that it might have more contributors, readers, and subscribers.

The official duties in which I have been engaged beyond the limits of the Diocese, are as follows:

In February and March, for about four weeks, being on a visit to near relatives in Florida, by consent of the provisional Bishop of that Diocese, I officiated at Tallahassee; Monticello; the Cross Roads; and 2 plantations in Jefferson county, on 23 occasions; baptized 3 adults, and 7 infants, and administered the holy Communion 3 times. March 21st, at St. Paul's, Augusta, (G.) by request of the Rector, and the previous consent of the Bishop, I read "Morning prayer" and in the "Evening" preached. October 3d, being on a visit to a relative at Hartford, Connecticut, in St. John's Church, I assisted the Bishop, and the Rector in the holy Communion, and in the "Evening" preached.

At the General Convention, in New-York, on twenty days, from October 6th to the 23d, inclusive, (Sundays excepted,) I was present. On Sunday the 10th, at the temporary house, for "Christ Church," I preached. On Sunday 17th, at the Church of "the Annunciation," I administered the Lord's Supper. On Sunday the 24th, at "the Church of the holy Communion," I preached; and on Sunday the 31st, at the City of Washington, I preached.

At the Triennial Meeting of the "Domestic and Foreign Missionary Society,"* and the many meetings, of "the Board of Missions" held in October, I was, with few exceptions present, also at the "Meeting of the Board of Trustees of the General Theological Seminary," and of the managers of the "General Protestant Episcopal Sunday School Union."†

The number of miles travelled by me, is 5,481. The number of letters received, most of which required answers, was 321. My official expenditures, amounted to $1,281,94\frac{3}{4}$ cts. The balance will be applied to sustain the School of the Diocese, viz: $218,5\frac{1}{4}$ cts. The statement of receipts and disbursements is on the table for inspection. It will be seen, that in the items are included payments for sustaining institutions, deemed necessary to the welfare of the Diocese, and in danger of languishing or dying.

In reviewing the state of the Diocese, there is brought to recollection, a frequent, it is feared an increasing neglect of the venerable custom, (which may be traced even to Hebrew times), commonly called "Churching." In our branch of the Church, though not in the Church of England, as will be seen in the first Rubric in the office for "the Thanksgiving of women," the service may be reduced to a single formulary. I am satisfied, that, on reflection, after reading what liturgical commentators have stated respecting it, that no pious female will consent to leave it undone. Where it is regarded "the accustomed offering" so significant, referred to in the final Rubric, is too generally

* In the Service of this Society are 100, and of the Diocesan Missionary Institutions 250 Missionaries, including the 15 in South-Carolina.

† Other particulars are published in extracts from my Journal in the Gospel Messenger.

disregarded. Let me indulge the hope, that this suggestion will not be in vain.

Let me ask also, if in our Congregations generally, another immemorial usage of the Church Catholic, enjoined on the Church of England in her 18th Canon, is not growing into disuse, to which this reference was made in the Charge, 1846, "bowing at the name of Jesus "when repeating the Creeds—an act of reverence suggested by holy "Scripture (Phil. 2: 10.) so becoming; so adapted to affect one's own "devout feelings, and even those of mere spectators, (if any there be) "so decided a recognition of our faith in his divine nature, and so "seasonable in an age and land, where the denial of it is too often "heard."

It is too generally forgotten, that the Lord and his Church teach, and move, not only by words, but by signs, address the mind and the heart, not only through the ears, but through the eyes also; declare truth and duty as by language, so also, by ceremonies, and therefore our Mother Church in the Canon referred to enjoins: "All due reverence "is to be used, in the time of Divine Service, and of every part thereof; "All manner of persons then present, shall reverently *kneel* upon their "knees when the general confession, litany, and other prayers are "read—saying audibly with the Ministers the answers appointed; "testifying by these outward ceremonies and gestures, their inward "humility, Christian resolution, and due acknowledgment, that the "Lord Jesus Christ, the true Eternal Son of God, is the only Saviour of "the world, in whom alone all the mercies, graces, and promises of "God to all mankind, for this life, and the life to come, are fully and "wholly comprised." In this connection, regret is expressed for the disuse, by many, of the reverential custom of silent prayer before and after service.

The increasing neglect of ancient useful customs, is further seen in the omission of the public catechizing in the Church by many pastors—and the preference even where pastoral catechizing is not omitted, given to the Sunday School conducted chiefly, if not wholly by Lay persons. The usefulness of a Sunday School on the plan of the benevolent founder in Great Britain, or of the introducing into it, more especially for religious teaching, the children of those who are not of the class of the poor is not questioned. But to give it the preference over what may be properly called, the School of the pastor—to make that the substitute for this, to set aside the catechizing openly in the Church by the Minister, or to prefer to it the Sunday School; to bring your children statedly to this, and only occasionally, if at all to that. Such a course of proceeding, becoming every day more and more prevalent, is altogether wrong. The pastor is divinely authorized, and enjoined to feed with the pure milk of the word, the lambs of the flock. The Catechists or Sunday School Teachers, ought to be merely his Assistants, acting under his direction and control, and never his substitutes. From the report respecting this Diocese made to the last General Convention, it appears in our *Sunday* Schools, there were, within the last three years 1,554 Scholars, but in the *Pastoral* School, that is of the catechized, only 1,081. This comparison certainly indicates an existing preference for the former.

In conclusion, I refer to a topic, which concerns not exclusively or chiefly certain classes of persons, or one of the sexes; the worshipper in Church, and the parent, the sponsor, the child, but *all persons*, at all times, in all places; a topic familiar indeed, but important, beyond all comparison; it is, the spiritual state of the Diocese; the state of each individual in it, *as respects the care and welfare of the soul;* the paramount business of the life that now is; the practical recollection, that earth is the scene of probation; that here we have no abiding place, and are bound by our solemn vows to seek a better, and a never ending inheritance. Brethren, "The time is short. It remaineth, that they "that weep, be as though they wept not; and they that rejoice, as "though they rejoiced not; and they that buy, as though they pos- "sessed not; for the fashion of this world passeth away." Do we remember these things? Are we using this world, as not abusing it? Are our thoughts, our affections, our employments, our exertions limited by this perishing state of things; by our physical and intellectual nature; or are they such as become our moral nature; as become creatures who have souls destined to immortality in misery, or in glory? Are we laying up treasures in heaven? Are we seeking the honor which cometh of God? Have we the desire, the aspiration, for those pleasures which are at his right hand? "Where your treasure is, there will your heart be also." Are you preparing to meet your God at death which is near, and the judgment which cometh after? "Are "your loins girded. and your lights burning; and ye yourselves, like "unto men that wait for their Lord. Blessed are those servants whom "the Lord when he cometh shall find watching; and if he shall come "in the second watch, or come in the third watch, and find them so, "blessed are those servants."—Amen!

The Trustees for the relief of Aged and Infirm Clergymen, reported as follows:

Dr. *Fund for the Relief of Aged and Infirm Clergymen, in account with* Jas. R. Pringle, *Treasurer of the Trustees.* **Cr.**

1847.			1847.		
May 12,	To paid Rev. A. Fowler,	$100 00	February	By Balance brought forward,	$179 52
June 21,	" " do.	112 00	May 2,	" Donation received through Rev. T. J. Young,	5 00
			" 25,	" " " " Rev. P. T. Keith,	5 00
			June 7,	" " from Mrs. Lee, rec'd. through Rev. P. T. Keith,	5 00
				" one year's interest on Montgomery and West Point Rail Road Bond, $500, at 7 per cent.,	35 00
			Nov'r. 6,	" Collection at St. Philip's Church,	87 67
				" " " St. Michael's Church,	27 62
	To balance carried forward,	137 81	January 3	" Donation received through Rt. Rev. C. E. Gadsden,	5 00
		$349 81			$349 81
				By balance in Treasurer's hands,	$137 81

JAMES R. PRINGLE, *Treasurer of the Trustees.*
C. E. GADSDEN, *Chairman.*

Charleston, 9th February, 1848.

The Committee on the Certificates of Lay Delegates, reported the following as entitled to seats, viz.:—

St. Luke's Parish, Thos. F. Drayton, *George Allen, Wm. Pope, Senr., and Dr. James L. Pope.

Zion's Church, Richland, *T. B. Clarkson.

Prince George, Winyaw, W. R. T. Prior, B. H. Wilson, and J. H. Henning.

St. Thomas and St. Dennis, *Dr. Edmund Ravenel and Alfred Huger.

The Committee on the List of the Clergy reported further, as follows:—

The Committee on the rights of the Clergy to Seats and Votes in this House, &c., &c., beg leave, according to the instructions given them, to report the facts in the case of Rev. Mr. Babbitt:

Mr. Babbitt received from the Bishop an appointment to officiate as a Minister in the city. According to the requisitions of Canon XXXI. of the General Convention of 1832, he obtained "the consent of the major number of the Parochial Clergy of the Churches" in the city, to act under that appointment; and has, for more than twelve months, been officiating regularly in the Chapel of the Diocesan School: holding service every Wednesday and Sunday night, and, for a part of the time, on Sunday mornings. All which is respectfully submitted.

THOMAS J. YOUNG,
CRANMORE WALLACE,
JOSEPH R. WALKER.

On motion of the Rev. P. T. Gervais, *Resolved*, that the Rev. W. W. Spear be allowed all the privileges of a Member of this Convention.

On motion of the Rev. I. Swart, the Report of the Committee on the List of the Clergy was accepted.

The Rev. Messrs. Pinckney and Shand appeared and took their seats.

On canonical application being made, the following Churches were received into union with this Convention, viz.:

Ascension Church, Gillisonville.

St. Luke's Church, Newberry.

The Church of the Advent, Spartanburg.

The Bishop appointed as Preacher for the first day of the next Convention, the *Rev. Andrew H. Cornish;* and, as his substitute, the *Rev. Josiah Obear.*

The following gentlemen were appointed the Committee on *Unfinished Business*, viz.: the Rev. C. E. Leverett, Dr. H. S. Waring, and Andrew Johnston.

The following gentlemen were appointed the *Committee on Finance*, viz.: Edward R. Laurens, James S. Rhett, and C. C. Pinckney, Senr.

---

*Those marked with an asterisk (*) were present.

The Standing Committee reported as follows:—

The Standing Committee of the Diocese of South-Carolina respectfully report, that they have recommended to the Bishop, for Priest's Orders, the Rev. Thos. Simmons Arthur, the Rev. James Maxwell Pringle, the Rev. Alexander Gregg, and the Rev. Benjamin Johnson.

For Deacon's Orders, Mr. W. B. W. Howe, and Mr. Christopher Philip Gadsden.

As Candidate for Orders, Mr. Edwin A. Wagner.

CH. HANCKEL,
President Standing Committee.

On motion of Mr. Laurens, it was Ordered that the Resolution as to voting by ballot, adopted at the last meeting of the Convention, (see Journal of 1847, page 14,) be entered as one of the Standing Resolutions.

The election of a Standing Committee was then entered into, and the following Tellers appointed:—

For the votes of the Clergy, the Rev. Messrs. Dupont, Shindler, and C. P. Elliott.

For the votes of the Laity, Messrs. John Clarkson, Middleton, and Elford.

The Bishop retired from the Chair, and called to it the Rev. M. H. Lance.

The following Tellers were appointed to receive and count the votes for Delegates to the General Convention:—

For the votes of the Clergy, the Rev. Messrs. Mellichamp, Phillips, and W. H. Hanckel.

For the votes of the Laity, Dr. S. W. Barker, Dr. Lebby, and Dr. A. E. Gadsden.

The Committee appointed at the last Convention, on a proposed Canon to be numbered Canon IV., recommended its adoption. (See Journal of 1847, page 21.)

The Tellers on the Standing Committee reported the following gentlemen as re-elected:—

The Rev.	Christian Hanckel, D.D.,	Dr. I. M. Campbell,
"	Paul Trapier,	James H. Ladson,
"	P. T. Gervais,	Henry D. Lesesne,
"	P. T. Keith,	Edward R. Laurens,
"	J. S. Hanckel,	C. G. Memminger.

The Tellers on the Delegates to the General Convention, reported the following gentlemen as re-elected:

The Rev.	C. Hanckel, D. D.,	John H. Tucker,
"	Thomas John Young,	R. F. W. Allston,
"	Paul Trapier,	Dr. Benjamin Huger,
"	Joseph R. Walker,	C. G. Memminger.

The Bishop then resumed the Chair.

The Parochial Reports were laid on the table.

After debate on Canon IV., it was passed by the following vote, the vote being taken by Orders :—

Of the Clergy, Ayes twenty-two (22.) Noes five (5.)
Of the Laity, Ayes twenty-two (22.) Noes none (0.)

After suitable Collects, and the Benediction by the Bishop, adjourned to 10 o'clock to-morrow morning.

Friday, February 11*th*, 1848.

The Convention met according to adjournment. Morning Prayer and the Litany were said by the Rev. J. R. Fell. The Roll was called, and a quorum of both Orders found present.

The Minutes of yesterday were read and approved.

The Committee on Finance reported as follows :—

The Committee on Finance respectfully report, that they have examined the accounts of the Treasurer of the Bishop's Convention Fund, and find the same correct and properly stated. The balance in the Treasurer's hands is $166 32. The net increase of the fund during the last fiscal year is $694 25, arising solely from receipts of interest and dividends. Respectfully submitted.

EDWARD R. LAURENS.
JAS. S. RHETT.
C. C. PINCKNEY, Senr.

The Committee of Finance respectfully report, that they have examined the accounts of the Treasurer of the Convention, and find the same correct, and properly and fully vouched. The balance in the Treasurer's hands, at the close of the last fiscal year, is $195 65.

EDWARD R LAURENS.
JAS. S RHETT.
C. C. PINCKNEY, Senr.

The Committee on the Bishop's Funds reported as follows:

DR. *Bishop's Permanent Fund, in acc't. with* THOS. G. SIMONS, JR., *Treasurer.* CR.

1847	To Bishop's Common Fund, for 3-4ths of $1,342 98, Interest and Dividends received,	$1007 23	1847	By Balance from last Ac'ct.,	$265 83
	" Incidental Expenses,	67 15		" Cash for Interest and Dividends,	1,342 98
	" Balance,	534 43			
		$1,603 81			$1,603 81

E. E.
Charleston, S. C., 31st December, 1847.

DR. *Bishop's Common Fund, in acc't. with* THOS. G. SIMONS, JR., *Treasurer.* CR.

1847	To Balance due the Treasurer on last Account,	$117 44	1847	By Cash received for quotas from the following Churches, viz:	
	" Cash paid the Bishop, 4 quarters salary to 1st of October 1847,	1,500 00		St. Helena, St. Helena Is.	10 00
	" Incidental expenses,	55 25		Edisto Island, 1846 & 1847	80 00
	" Balance in Treasurer's hands,	439 54		Church of the Holy Trinity, Grahamville,	15 00
				St. Helena, Beaufort,	35 00
				St. John's, Colleton,	50 00
				St. Luke's, 1846 and 1847,	30 00
				St. Bartholomew's,	25 00
				St. David's, Cheraw,	10 00
				Prince George, Winyaw,	50 00
				Claremont,	20 00
				St. Andrew's,	10 00
				Grace Church, Camden,	10 00
				St. Peter's, Charleston,	100 00
				Christ Church, Wilton,	15 00
				St. John's, Berkley,	50 00
				St. James', James Island,	5 00
				St. Matthews,	20 00
				Pineville & Up'r. St. John's,	10 00
				Christ Church,	5 00
				Trinity Ch., Society Hill,	5 00
				St. Philip's, Charleston,	250 00
				St. Michael's, Charleston,	300 00
				Total from Churches,	$1,105 00
				By Permanent Fund, for 3-4ths of income rec'd,	1,007 23
		$2,112 23			$2,112 23

DR. *Bishop's Convention Fund—Condensed Statement for* 1847-8. CR.

1847	To Investments,	$2,512 06	1847	By Balance from last Acc't,	$827 65
	" Incidental expenses,	97 40		" Bonds. &c., collected,	1,064 42
	" Bal. for next Account,	166 32		" Inter't & Div'ds "	383 70
		$2,775 78			$2,775 75

Examined and found correct,

(Signed,)

EWD. R. LAURENS,
JAMES SMITH RHETT,
C. C. PINCKNEY, Senr.

Charleston, S. C., 1st February 1848.

The Committee on the Diocesan School, reported as follows :—

The Committee on the Diocesan School respectfully report, that they have attended as heretofore to the duties entrusted to them by the Convention, under a strong sense of their importance. The connexion of religious and moral, with secular education, they have borne in mind as the great object for which the School was established, and have been solicitious to discover an equal growth in the two depart-

ments of knowledge. To what extent it has been successful in making its pupils wise unto salvation, of course they cannot say with any exactness, though they feel sure that its influence has been salutary, and think that its fruits have been perceptible. In the other department too, their conviction is that the instruction has been faithful and efficient. They the more regret therefore that the number of pupils has not increased, as was hoped and reasonably expected. Indeed it has diminished, as there are now only thirty pupils, while your Committee reported their number, to the last Convention, as forty-three. They cannot assign a cause for this decrease, and hope it may be only one of those fluctuations to which all undertakings are subject. It affords, however, ground for uneasiness as to its permanent success, and the Convention will doubtless take the matter into consideration, with the view of averting so serious an evil, as its failure must certainly be deemed. We could not calculate on retaining a teacher, if his compensation should prove inadequate to his maintenance, nor expect him to wait for a reaction in its favor in the minds of Churchmen. It seems highly desirable to your Committee, that it should rest on a stronger foundation ; and perhaps like all our other public schools and seminaries, the fostering aid, as well as countenance, of its patrons, is necessary to its stability.

Three of their highly valued members, the Committee regret to say, have retired within the year, and their places have been filled in accordance with the provision in one of the rules.

The services of the Chapel have been continued throughout the year.

The Committee are conscious that their report is not encouraging, but they feel bound, in faithfulness, to express their anxiety and present its grounds, while they earnestly hope that by doing so, all cause may be removed in the awakened energy of the Church. It were superfluous, at this day, to exhibit the danger of dissociating religious from secular instruction ; a danger affirmed, not by moral and spiritual teachers alone, but by legislators and statesmen. The present effort of our Church then, your Committee devoutly hope, may not prove in vain. They call your attention to the resolutions adopted by the last Convention at their suggestion , and, under the present greater urgency of the case, they propose them in substance again, in the hope that they will be taken more earnestly into consideration by the members of the Church.

1. *Resolved*, That the Conventional School be commended to the continued prayers, good will, and patronage of the members of the Church.

2. *Resolved*, That it be recommended, to those who are able, to contribute towards the rent of the School House, and the support of the beneficiaries.

3. *Resolved*, That whoever shall give funds for the permanent endowment of this School, will be entitled to the gratitude of the Church.

4. *Resolved*, That each Clergyman of the Diocese be respectfully requested to preach a Sermon on the subject, and make a collection in behalf of the School, if he deem it expedient, at as early a day after

the adjournment of the Convention, as may be convenient; the amount of the collection to be transmitted to Dr. I. M. Campbell, Treasurer.

All which is respectfully submitted.

In behalf of the Committee,

C. E. Gadsden.

The resolutions were adopted.

On motion of the Rev. Mr. Young, It was referred to the Committee on Finance to inquire and report to the next Convention, what additions and amendments may be necessary in the first Standing Resolution.

Mr. Hamlin from Christ Church, and Col. R. F. W. Allston from Prince Frederick's, appeared and took their seats.

The Committee on the certificates of Lay Delegates, reported the names of the following gentlemen as entitled to seats :—

Holy Trinity, Grahamville, Gen. W. E. Martin.

All Saints, Waccamaw, J. H. Tucker, Francis M. Weston, Thomas P. Allston, P. C. J. Weston.

The Rev. J. W. Chanler and Mr. J. Grimke Drayton, a candidate for Holy Orders, were present.

The Committee on unfinished business reported as follows :

The Committee on unfinished business beg leave respectfully to report, that they have examined the Journal for 1847, and find

1st. That a resolution requesting the Bishop to ordain Deacons under the 6th Canon of the General Convention of 1844, was laid upon the table. (See page 21 of Journal, 1846.)

2nd. That a proposed amendment of the third article of the Constitution was recommended to this Convention. (See page 22 of Journal, 1846.)

3d. That the third resolution offered by Mr. Lesesne, respecting the religious instruction of the slave population, was indefinitely postponed. (See page 32 of Journal, 1847.)

Signed in behalf of the Committee,

C. E. LEVERETT, *Chairman.*

The report of the Committee was laid on the table.

The Committee on a new Congregation (to be named Calvary Church) of *white* and *colored* persons, reported as follows :—

The Committee appointed by the Convention at its last session to establish a Congregation of black and colored persons within the City of Charleston and the suburbs, beg leave respectfully to Report: That soon after the adjournment of the Convention they elected the Rev. Paul Trapier to be the Minister of the proposed Congregation, who

accepted the appointment. A circular was then prepared, setting forth the object and detailing the mode in which it was proposed to carry it out. A sermon having the same design was also preached by Mr. Trapier to most of our City Congregations. The Circular and Sermon were printed and distributed among the members of our church in the city and suburbs and elsewhere in the Diocese. Copies of each are now placed on the Secretary's table for the information and use of the Convention. Subscription lists were then carried around by the Committee and by some friends who kindly and zealously offered their assistance. An opportunity soon occurred for securing a suitable lot advantageously located at the corner of Beaufain and Wilson streets, which they purchased for the sum of $1200 and paid for in cash, entertaining at the time very little doubt that enough would soon be collected to build a proper church edifice. In this however their hopes have not been realized. The entire amount subscribed (a portion of which has been liberally contributed by persons belonging to distant Parishes) is about $2600; and there now remains, after paying for the lot and discharging sundry incidental expenses, a balance of about $1350 in cash and subscriptions to be used for the building, which must be of brick, and it is estimated will cost about $4000. Although impressed with the importance of going forward in their work without interruption, the Committee were resolved not to involve themselves in engagements which they might not be able to fulfil, and thereupon determined not to commence building till their subscription lists contained an amount sufficient to meet the cost. In the mean time the Chapel situated in the School House of the Diocesan Academy was kindly tendered to them; but the necessary absence of Mr. Trapier during the summer and autumn prevented their acceptance of this offer. It is now their intention to avail themselves of it, and to commence services in that place.

The Resolutions, under which the Committee received their appointment, do not expressly contemplate a Report from them at this time. But they consider it only proper to keep the Convention advised of their proceedings; and they moreover hope by enlisting afresh the interest of the members of this body in the important work under consideration and making known its wants, to receive in some way such assistance at their hands, as will prevent the failure of an enterprise which they have declared "demands their zealous exertions and merits their special care and attention" as the representatives of our church in this Diocese The Committee are aware that the Convention did not come under any pecuniary pledge in this matter, and it is not now intended to propose that they should do so. But it is desirable that you should re-examine the subject, and give your deliberate sanction to the plan as set forth, or point out such modification of it as in your judgment may be proper. The details of the plan have not yet undergone your examination, and the Committee believe that whatever you seriously and heartily recommend will hardly fail to be accomplished.

While, with a few exceptions, those who have been called on for assistance have expressed their sense of the importance of extending the blessings of the Gospel to our colored population, and of their duty

as Christians to engage zealously in it, it will not be concealed, that many have objected to the mode proposed for doing it. The separation of the master and slave in public worship, and the evils of a distinct ecclesiastical organization, are the objections that have been urged. As to the first, it is manifest that nothing of the kind is intended. It is only designed to make provision for those, who are now substantially shut out from the privileges of public worship. Nor is there any purpose to erect a distinct organization. The Minister would be a Missionary under the auspices of the Convention, and with the sanction of the Ecclesiastical authority of the Church: all power would be vested in him and the Committee; he would be assisted by white teachers only, and a portion of the church would be appropriated to the accommodation of white persons, of whom it is expected that some would be in habitual connexion with the congregation. To remedy the objections referred to, no plan has been proposed that the Committee are aware of, except to give up the galleries of our existing churches to the colored people. This they feel satisfied, even if it could be done, would not supply what is needed; but it is quite certain that it cannot be accomplished.

A great want is admitted to exist. The duty to supply it, as far as it lies in our power, is fully recognized. No one manitains that it is impracticable to do so. The whole subject is respectfully and earnestly commended to your prayerful deliberation and fostering care; and the following resolution is proposed for your adoption.

Resolved, That this Convention heartily recommend to the support of the members of our Church the plan of the Committee appointed at its last session [which plan was set forth in their printed publication under date April 29th, 1847, also in the Sermon preached and published in July, 1847,] for providing religious instruction for the black and colored people in the City of Charleston and the suburbs.

HENRY D. LESESNE, *Chairman.*

February 9, 1848.

[Extract from the Sermon preached and published in July 1847—page 18.]

"For this purpose, then be assured, we have no thought of drawing off a single one from our existing congregations, but would infinitely rather find room there for thousands more. Neither do we aim at separating any, a whit more than at present, from worship with white persons; for we purpose setting apart in "Calvary Church," seats, where we shall be glad to see those of our fellow-citizens, who may wish at any time to look in upon us, and where we count on the habi tual attendance of a goodly number of them, who, from their position and precedence, will, we hope, be regarded by the colored people as their friend alike and their guides. Nor yet do we intend that the instruction, all of which is to be only oral, whether in the Sunday School, or in the classes of those who may be preparing for the ordinances, shall be in the hands of any others than trustworthy teachers, white of course; while with the Minister must rest the decision of all cases of ecclesiastical discipline, subject to revision by the Bishop; nor, lastly, can any be received under pastoral care, as a member of the congre-

gation, without written leave from the owner, whose consent must also be required for admission to Confirmation, or to either of the Sacraments."

[CIRCULAR.]

"To the Episcopalians of South-Carolina, and especially of Charleston:

BRETHREN:—At the late Convention of our Diocese we were appointed a Committee "to make all necessary arrangements for establishing and keeping up a congregation of black and colored persons within the City of Charleston, and its suburbs, and for meeting the expenses incident thereto." And we, therefore, beg leave now to invite your earnest and early attention to a calm consideration of the matter thus entrusted to us.

The training of our servants in the Christian faith has been so long and so decidedly approved by the wisest among us, and sanctioned so expressly by those who are over us in Church and in State; it is confessedly in accordance so happily with the most enlightened policy, and is urged upon us so imperatively and persuasively by the highest motives of duty and affection; that we may take for granted that the hearts of the pious and the judgments of all right-minded persons are with us in wishing well to the end in our view. Our Bishops, one after another, have often, in their addresses to our Convention, in Pastoral Letters, and in their official intercourse, called upon us to care for the souls of our slaves. Our Convention has repeatedly responded readily to such appeals, has originated movements towards the same object, and has adopted measures for its attainment. The Legislature of our State has given its sanction to efforts for christianizing this class of our population, and by deliberate vote has declared its sense of the beneficial tendencies of such efforts. And our planters have been, year by year, bearing from their own experience stronger and more extensive witness to the good resulting. We hazard nothing in asserting that scarce an individual in this State is waiting now for arguments to convince him that religious instruction ought to be given to our slaves.

In our City the need is great of more ample provision for such instruction; for the census of 1840 shewed an aggregate of upwards of 14,000 of these people (exclusive of the free colored) within our incorporated limits; and the places of worship of all denominations, it is estimated, cannot accommodate half that number. Nor are there at the utmost more than 1000 (including free colored persons) in even nominal connexion with our own churches. Neither can room be found for many more; as in only two of our places of worship is there even a gallery set apart for them, and in the others the only seats thus reserved are here and there in the aisles and along the walls; all the rest of the area being appropriated to white persons, and the free colored, who together compose, with few exceptions, our city congregations.

Meanwhile, through the natural proneness of human nature, when left to itself, to grow worse and worse, and from the peculiar and increasing temptations incident to these days of social ferment and of intellectual diffusion, the persons now in view are in singular peril of moral deterioration; especially in our cities, where those of them, not

employed in the households of their owners, are open to the worst of influences, and have too commonly fallen into the worst of habits; so that the evil in our midst, we have only too much reason to believe, is becoming more and more inveterate.

How then is this evil to be remedied? How are so many souls, ransomed by the blood of our own Redeemer, to be rescued from ruin?

Were it possible to receive them into our existing Congregations, to unite them with us in the same worship, and to bring them within the influence of the same Pastors, gladly would we direct our utmost efforts toward an arrangement, which we admit would be the best conceivable. Nor is it without unfeigned reluctance that we turn from a course so pleasing. But we suggest that we are not now separating for the first time any hitherto together—but that, our servants being already excluded almost entirely from our churches, we are merely bringing them into a Congregation, which will be as truly made up of both classes as are any of our present ones; only in reversed proportions; and that thus we may reasonably hope to draw them nearer to us, and to lessen the evils of that separation, which has been of many generations, yet which we know not how else to remedy than by the proposal now presented. Ere any blame us, then, for bringing forward a measure, which is confessedly not in itself the most desirable (though none the less in the spirit and according to the letter of our laws,) we beseech our brethren to consider whether the obstacles are not insuperable to assembling our slaves with us in our Parish Churches. We have no room for them—our places of worship, occupied already by ourselves, could not hold them; unless indeed our Vestries could, and would, with the consent of pew-owners, give up to them all the galleries; and even then thousands of them would be without seats. Nor could our own Pastors, without neglecting us, spare for them the large share of attention, and of detailed instruction, indispensably requisite to the preparation of them for joining intelligently in our public service, and for understanding adequately the Sermons addressed to us.

That pastoral teaching designed for white persons will not answer for them, and that they therefore need special places of assembling, and instruction therein suited to their capacities, and adapted to their peculiar circumstances is a fact established on the testimony of all, who have had experience in this matter: nor in proof need we aught else than a reference to the fact, equally undeniable, that very few of them are at present attached to any of our Churches, where the public teaching has all along been addressed only to other classes of persons, and is consequently of little interest for them. Neither may any say that this is because of any thing in our prayers and usages not suited to them; for we know to the contrary, from the success of the Clergy in our country parishes, where the negroes on plantations have long been shewing the liveliest interest in the stated offices of our Prayer-book, are becoming more and more heartily attached to our mode of worship, and give decided evidences of saving benefit from the means of grace thus afforded them. But why? Is it not that they are gathered into classes to be taught specially, and are preached to in a style, and on topics, levelled to their mental and social condition!

Now we only ask that the means be granted us in this city of doing substantially the same thing for those among us—and the plan we, accordingly, now propose is essentially the one already long-tried and approved in our country parishes. We advise it not as abstractly the best, but as alone feasible. We have no wish to supersede existing parochial arrangements. Nor would we draw off a single one of this class, at present in attendance upon our other churches in this city. We have no design of setting on foot a distinct ecclesiastical organization; for we are well assured that to do so would be fraught with injuries to all classes in our community. Whereas the congregation we propose to form will be not only, like ourselves, subject to our Convention, but its Pastor must be a Clergyman in good standing among us, recognized by our Bishop, and the Teachers aiding him must be of established reputation. Nor can any share in the teaching or discipline of the people be in the hands of any others than such persons. Neither will the congregation be made up only of slaves; for the doors of the church must be always open to all who may wish to enter, a portion of the interior will be reserved for white persons, and it is expected that some such will be in habitual connexion with the Congregation, and invariably in attendance upon all its meetings.

Can any doubt that an undertaking thus cautiously entered on, and on the discreet conduct of which pledges so ample are given, may be safely countenanced, and should be promptly encouraged? Or do any question that the spirit of our beloved Church is sufficiently conservative to render such an effort eminently salutary under her direction, whose form of sound words, spiritual, sober, and practical, is a well-tried security against error, enthusiasm, and all delusive excitements, —whose large use of Scripture affords so pure and wholesome food for the soul—whose Clergy are blessed with standards of faith and of teaching, which restrain and guide so happily their individual judgments—and whose mode of government promotes so decidedly due subordination, good order, and consequent contentment!

We might appeal to the past in witness that these characteristics of our Ecclesiastical Constitution have hitherto been found effectual for good in this very respect. But we ask now only that they be allowed a fair trial in the present case; and, though we promise no speedy or shewy results, we are confident that in a course of years it will be apparent even to strangers, that the Congregation proposed, while attaching our servants to us in closer faithfulness by the enduring tie of gratitude for a spiritual boon, will have been of essential benefit to our whole community. Nor are we without hope that in the Great Day many will bless the promoters of this charity for having been thereby instrumental through God's grace in saving their souls.

To carry out the design now concisely delineated, we shall have to purchase a lot and build a Church, which (if in the city, as seems most advisable) must be of brick. This will involve an expense of some thousands of dollars, for which we rely, in the good providence of God, on the considerate and often-experienced bounty of our Brethren.

In behalf of the Committee.

HENRY D. LESESNE, *Chairman.*

" *Charleston, S. C., April 29th,* 1847.

It was moved that the Resolution accompanying the Report be adopted.

On motion of the Rev. Mr. Young, the Rev. P. Trapier was requested to give the Convention his views on the subject. Mr. Trapier was accordingly heard before the Convention.

After debate, the Resolution was adopted.

The following gentlemen were appointed the Trustees of the Fund for the relief of Aged and Infirm Clergymen:

N. R. Middleton, Jas. R. Pringle, J. W. Faber.

On motion of the Secretary,

Resolved, unanimously, That in consideration of the long and very acceptable services, gratuitously rendered, of Miss Bacot, the Organist of St. Michael's Church, a Bible and Prayer Book be respectfully presented to her under the direction of the two Secretaries.

Resolved, That the usual compensation be paid to the Sexton of St. Michael's Church.

Resolved, That the *Fourth* Standing Resolution be amended, so as to insert after the words "*St. Peter's Church,*" the words "*Grace Church.*"

Resolved, That eight hundred (800) copies of the Journal be printed as usual.

After Prayers and the Benediction by the Bishop, adjourned *sine die.*

C. E. GADSDEN, *President.*

Attest,

C. WALLACE, *Secretary.*

PAROCHIAL REPORTS.

Arranged according to the Order of the List of Parishes prefixed to this Journal.

St. Philip's Church.

Rt. Rev. C. E. Gadsden, Rector.
The Rev. J. Barnwell Campbell, Assistant Minister.

Baptisms—1 colored adult,; 25 white children; 11 colored; total, 37. Marriages, 2 white; 2 colored; total, 4. Burials, 22 white; 4 colored; total, 26. Communicants, 302 white; about 140 colored; total, 442. Non Communicants, 302 white; colored, not known; total, 302. Children under 14, 214 white; colored, not known; total, 214. Families, 167 white; colored, not known; total, 197. Families belonging also to other Congregations, not known. Children catechised on 34 days, about 80 white; about 20 colored; total, 100. Confirmed by the Bishop, 8 white; 4 colored; total, 12. Sunday School Teachers, 13 white; 13 colored; total, 26. Number of Scholars, 101 white; about 80 colored; total, 181. Public Worship, St. Philip's Church; number of Sundays, 52; number of other days, 131; whole number of times, 240.

Remarks—*Catechising.*—It was "openly in the church" for the *children*, on the Sundays and Fridays in Advent and Lent, and six more in the summer; and for a class of *grown persons*, on the Bible and Prayer-book, on two Mondays in the month, after "morning prayer."

Sunday Schools.—They are under the chief government of the Rector and Assistant Minister, one of whom teaches every Sunday.

Holy Communion.—It was administered on the five festivals for which there are "proper prefaces," also on the first Sunday in the month, and on three occasions of Ordination in all 20 times in public and 5 in private.

Charity.—The alms of the Holy Communion, including two offerings from ladies returning special thanks, amounted to $769 78 cents; nearly $90 more than last year.

The Collections for Missions, Diocesan, Domestic and Foreign, amounted to $1014 88;* about $40 less than last year. Special collections were had, and gifts as follows:—Good Friday for the Jews, $60 30; Advancement Society, $70 66; Key West, as known, $10; General Sunday School Union, including a Library, as far as known, $46 50; Aged and Infirm Clergy, $92 66; two ladies for an aged Clergyman, $100; total, $380 13 cents.

---

* Of this amount $7 43¾ cents was collected at the Sunday Schools.

This flock contributes more or less to the three General Institutions of the Church, and to eight in the Diocese, the same named in the Report last year. The quota for the Episcopal Office is regularly paid.

Week day Services.—They were, as has been the case in former years, on all the thirty-six "holy days," also on Mondays and Fridays, by an arrangement to secure "daily service" in one of our Churches, in or near Charleston. For the benefit of those who cannot attend "morning prayer," in particular for the blacks, there is "evening prayer," and generally a Lecture, on Sundays, Wednesdays and Fridays, at night, in the Chapel of "the School of the Diocese," the stated officiating ministers being the Rector of the School and the Rector and Assistant Minister of St. Philip's Church.

St. James' Parish, Santee.

The Rev. Nathaniel Hyatt, Rector.

Baptisms—4 colored adults; 45 colored children; total, 49. Marriages, 1 colored. Burials, 2 white; 1 colored; total, 3. Communicants, 20 white; 76 colored; total, 96. Non Communicants, 44 white. Children under 14, 34 white. Families, 24 white. Colored children catechised, about 160. Public Worship, St. James' Church; 24 Sundays.

Remarks.—The instruction of the negroes, adults and children, has not been as regular or frequent as heretofore, owing to circumstances over which the Rector had no control.

St. Andrew's Church.

The Rev. J. Stuart Hanckel, Rector.

Baptisms—8 colored adults; 2 white children; total, 10. Communicants, 27 white; 31 colored; total, 58. Non Communicants, 26 white. Children under 14, 54 white. Families, 23. Public Worship, Middleton's and Magwood's Chapels.

Remarks.—Service in the Parish Church every Lord's day from the 2d Sunday in November to 2nd Sunday in May; also on Christmas and Good Friday. At the two Chapels for negroes in the Parish, service is held and instruction given to this class every other Sunday by the Minister, and on the intervening Sabbath by the owner or a candidate for Orders. One of the Baptisms reported was that of a colored convict in the Charleston Jail, who was executed in March last.

St. Bartholomew's Parish.

The Rev. W. O. Prentiss, Rector.

Baptisms—7 white children; 7 colored; total, 14. Marriages, 2 white. Burials, 3 white; 2 colored; total, 5. Communicants, 60 white; 27 colored; total, 87. Families, 40 white; colored, unknown. Sunday School Teachers, 10. Number of Scholars, 30 white; 25 colored; total, 55. Public Worship, Walterboro' Chapel; number of Sundays, 30; number of other days, 32; total, 110. Edmondsbury Chapel, Ashepoo;

number of Sundays, 18; number of other days, 1; total 19; whole number of times, 129.

Remarks.—During the past year there has been added to this Communion six white persons. The Holy Communion has been administered at Ashepoo twice, and at Walterboro', ten times in public, and three times in private. The Communion alms amount to $62 3. There are two interesting congregations of negroes in this Parish, which have for some time been instructed by a gentleman of the Parish who devotes his Sabbaths to them. The contributions of the Parish to Domestic Missions, ($49 59) have been applied to the support of this intra parochial Mission, to which also $205 have been subscribed by persons residing in the Parish, or owning slaves there. The contributions to Foreign Missions have been $65. In each of the Congregations mentioned above, the Communion has been administered once during the last summer, neither of which Communions is among those reported above.

Christ Church Parish.

The Rev. John R. Fell, Rector.

Baptisms—5 colored adults: 5 white children; 35 colored; total, 45· Burial, 1 white. Communicants, 18 white; 10 colored; total, 28. Non Communicants, 11 white. Children under 14, 15 white. Families, 12. Families belonging also to other Congregations, 1 white. Sunday School Teachers, 3 white. Number of Scholars, 21 white. Public Worship, Parish Church; number of Sundays, 23; number of other days, 6; total, 29. St. Andrew's Chapel; number of Sundays, 50; number of other days, 17; total, 67. Plantations, 15.

Remarks.—The Vestry of this Parish have displayed a feeling interest in the religious welfare of the negroes, by appropriating to their use certain pews in the Church. Previously, the only accommodation for them consisted of a few benches in the isles, and the dimensions of the edifice being small, but a very limited number were able to gain admittance. During the summer months, when the Rector was removed from this portion of his flock, he still ministered to them by holding occasional services on Sunday in the country, and these efforts for their instruction, he is happy to say, were greatly encouraged and promoted by the zealous personal labors of several yonng Laymen of the Congregation, one of whom is now preparing for the Ministry at the General Theological Seminary. In this connexion he regrets to state that one who was a bright example of early female piety, and who actively exerted herself for the improvement of the spiritual destitute, has been removed from her sphere of usefulness.

Collected for Missions, $38.

St. John's, Berkley.

The Rev. C. Wallace, Rector.
The Rev. Wm. B. W. Howe, Deacon, Assistant Minister.

Baptisms—1 white adult; 8 colored; 10 white children; 67 colored; total, 86. Marriages, 2 white. Burials, 3 white; 2 colored; total, 5.

Communicants, 42 white; 224 colored; total, 266. Non Communicants, 89 white; colored, not known. Children under 14, 106; colored, not known. Families, 49 white; colored, not known. Families belonging also to other Congregations, 15. Children Catechised several Sundays, 12 white; on Plantations, number unknown. Confirmed by the Bishop, 2 white in St. Thomas, and 1 in Charleston. Sunday School Teachers, 2 white. Number of Scholars, 10 white. Public Worship, Biggin; number of Sundays, 16. Strawberry; number of Sundays, 25; number of other days, 2. Whiteville; number of Sundays, 30; number of other days, 27. Cordesville; number of Sundays, 13. Pinopolis; Sundays, none; number of other days, 10. Other places; number of Sundays, 4; number of other days, 6. Services for negroes; number of Sundays, 25; number of other days, 17; total, 273.

Remarks.—Pinopolis is in the Cure of the Rev. Mr. Dehon; a course of expository Lectures was delivered there with his consent and approbation.

The very valuable services of the Rev. Mr. Howe have been secured temporarily by subscription.

St. Thomas and St. Dennis.

The Rev. Edward Phillips, Rector.

Baptisms—1 colored adult; 1 white child; 83 colored children; total, 85 Burials, 1 white; 1 colored; total, 2. Communicants, 22 white; 60 colored; total, 82. Non Communicants, 40 white; colored, unknown. Children under 14, 53 white; colored, unknown. Families, 28 white; colored, unknown. Families belonging also to other Congregations, 3. Confirmed by the Bishop, 4 white; 18 colored; total, 22. Public Worship, St. Thomas; number of Sundays, 12; number of other days, 2; total, 14. Pompoin Hill Chapel, number of Sundays, 13; 1 other day; total, 14. Service for colored persons; number of Sundays, 25; number of other days, 8; total, 33; whole number of times, 69.

Remarks.—A large proportion of my Parochial duties has been performed among the colored population. Of this class, embracing, within the limits of the Parish, several thousands, it is obvious that the ministry of any one man, however laborious and untiring, cannot suffice to meet the claim of their religious instruction. Nor do I know of any efficient means to accomplish the purpose, except by the aid of Catechists. Laymen, apt to teach, approved by the Bishop, and placed under the supervision of the Rector, could, with good hope of success, be appointed to the work of this excellent charity, if neighboring plantations would unite to defray the trifling pecuniary cost. The Rector could attend each station of the Parish (thus mapped out into Missionary Districts,) for the regular administration of the Sacraments: and by these means, every soul within his Cure might be brought under the influence of the comfortable Gospel of Christ, thro' the wholesome and only safe teaching of the Church.

St. Paul's Church, Stono, and St. Paul's Church, Summerville.

The Rev. Philip Gadsden, Rector.

Baptisms—4 white children. Burials, 2 white. Communicants, 15 white. Non Communicants, 25 white. Children under 14, 35 white. Families, 16. Children Catechised 4 Sundays, 11 white. Sunday School Teachers, 3 white. Number of Scholars, 22 white. Public Worship, St. Paul's Church; whole number of times, 66.

Remarks.—Besides the services reported above, there have been held several services for the blacks on the plantations; and wherever any encouragement is given him in this way, the Rector is willing always to spend himself in this service.

St. James' Church, Goose Creek.

The Rev. P. Gadsden, Visitor.

I have visited this Church during the year, nine Sundays, and have read prayers and preached. A Congregation of from 30 to 40 whites was occasionally to be met with, and some few blacks attend.

There are only one or two Episcopal families belonging to the Parish, but the neighbors seem willing in general to attend our services. and so it is desirable to continue them.

St. Helena Church, Beaufort.

The Rev. Joseph R. Walker, Rector.

The Rev. Richardson Graham, Assistant Minister and Missionary.

Baptisms—12 white children; 4 colored; total, 16. Marriages, 2 white; 3 colored; total, 5. Burials, 3 white. Communicants, 117 white; 51 colored; total, 168. Non Communicants, 81 white; 100 colored; total, 181. Children under 14, 179 white. Families, 62. Families belonging also to other Congregations, 8. Number of Teachers, 12 white; 10 colored; total, 22. Number of Scholars, 70 white; 100 colored; total, 170. Public Worship, 52 Sundays; other days, 61; whole number of times, 165.

Remarks.—The Rev. Richardson Graham has been engaged as my Assistant, to labor especially among the slaves of the Parish. He has entered upon his work, and I trust the blessing of the Great Head of the Church will accompany his arduous and peculiarly interesting labors. He rides from twenty to twenty-five miles on Sundays, and catechises and visits the sick during the week.

Parish of Prince George, Winyah.

The Rev. Robert T. Howard, Rector.

Baptisms—7 white children. Marriages, 2 white. Communicants, 39 white; 13 colored; total, 52. Non Communicants, 50 white; 10 colored; total, 60. Children under 14, 54. Families, 36. Children Catechised generally after Sunday School in the morning Confirmed by the Bishop, 6 white. Sunday School Teachers, 2 white. Number of

Scholars, 12 white; 6 colored; total 18. Public Worship, twice every Lord's day, and on the principal Fasts and Festivals.

Remarks.—We lost by death, during the last Fall and away from the Parish, two of our oldest members. In the decease of one of them, Mr. Francis Withers, our Church has been deprived of one of its greatest patrons and supporters. His contributions towards the support of its Ministry, and for keeping it in good repair, were liberal in the extreme. As a testimonial of the high appreciation in which he was held, the Vestry and Wardens have determined to erect to his memory a mural monument, on the southern wall of the Church.

Prince Frederick's Chapel, Pee Dee.

The Rev. Joseph Hunter, Rector.

Marriages—1 colored. Communicants, 16 white. Non Communicants, 21. Children under 14, 27 white. Families, 13. Families belonging also to other Congregations, 11. Public Worship, Prince Frederick's, 21 Sundays; 20 other days; total, 41. On Plantations, 20 Sundays; 2 other days; total, 22; whole number of times, 63. During the past year, the contributions have been—at the Communion, $18; for the Jews, $46; Foreign Missions, $25; Domestic Missions, $10; total, $99.

Remarks.—Having received a temporary invitation to this Parish, from the resignation of the Rev. Mr. Fell, until May, I entered on my duties on the first of February. In the mean time, having received an invitation of the Vestry to take the full charge of the Parish, I commenced my duties on the second Sunday in November. The above Report embraces both periods.

Prince William's Parish.

Rev. C. E. Leverett, Rector.
Rev. Stephen Elliott, Assistant Minister.

Baptism—1 white child. Burial, 1 white. Communicants, 34 white; 6 colored; total, 40. Non Communicants, 30 white. Children under 14, 45 white. Families, 23. Families belonging also to other Congregations, 10. Colored children catechised every Sunday in Summer. Sunday School Teachers, 6 white. Scholars, 26 white. Public Worship, Sheldon Church, 25 Sundays; 1 other day; total, 26. Sheldon Chapel, 25 Sundays; 21 other days; total, 89. Whole number of times, 115.

Remarks.—The Rector of this Church has no Report of his small flock to make that is materially different from the one presented to the Convention the last year. His Summer Congregation, necessarily limited, because of the few pine-land residents, has been reduced by the removal of two families, and is not likely, at present, to be enlarged. His Winter one has encouragingly improved, and he hopes will receive gladly and heartily "the word that is able to save their souls." Sincerely does he pray, that those, among whom he labors, may take that high stand in religious devotedness, which so marks the

living from the dead Church; and so beautifully commends the Gospel of the grace of God. This will not be done, until the Christian's duty and privilege are felt, through that holy consecration, which tells we have been with Jesus.

It becomes him to acknowledge the increasing attention of many of his people in liberally ministering to his temporal comfort. Such tokens, speak well for a people, especially when the Pastor shuns not to declare the whole counsel of God. Apart from the aid they give, they are acceptable not only as evidences of affection and respect, but often as signs that the spirit of the Gospel has influence on the heart.

The contributions, though not equal to the amount, which could easily be made up, nor to the sums, which those privileged to know the blessed truths of the everlasting Gospel should gladly give, will favorably compare with other Congregations of our size, and surpass some, whose numerical strength and pecuniary ability are greater than our own. Generous contributions are so frequently expressive of high Christian attainments, and so very honorable to the individual, that we would urge all "freely to give, as they have freely received."

The amounts given this year, exclusive of salary (nine hundred dollars,) to the Rector, supplied without assistance from a funded interest, have been,—In aid of Irish, about $200; to Episcopal Missionary on Plantations, $335; to Foreign and Domestic Missionaries, $175; additional on Parsonage, about $120; Communion alms, about $50; total, $880.

Prince William's Parish.

The Rev. Stephen Elliott, Assistant Minister.

Baptisms—30 colored adults; 1 white child; total, 31. Marriage, 1. Burials, 2. Communicants, 77. Children catechised every Sunday. Sunday School Teacher, 1 white. Scholars, from 50 to 150 colored. Public Worship, Christ Church, 35 Sundays. Chapel at Mr. Blake's, 12 Sundays; whole number of times, 47.

Remarks.—I was prevented by protracted sickness from the performance of duty during the first two months of the year. During two months, I had charge of St. Helena Church, Beaufort, while the Rector was attending the General Convention. I also performed Missionary duty during the Summer in St. Helena Parish.

The work of the Lord is, I trust, prospering among the people under my charge. The preaching of the word is bringing to light the deeds of darkness which abound. The Minister labors in hope that, amid the peculiar difficulties of the work, the grace of God may be abundantly dispensed and many wandering sheep may be gathered within the fold of the good Shepherd.

Two have died; 1 expelled; 30 baptised, and 8 received from other Churches.

St. Michael's Parish, Charleston.

The Rev. P. Trapier Keith, Rector.

The Rev. Thos. J. Young, Assistant Minister.

Baptisms—1 white adult; 18 white children; 4 colored; total, 23. Marriages, 5 white; 3 colored; total, 8. Burials, 16 white; 1 colored;

total, 17. Communicants, 287 white; about 34 colored; total, 321. Non Communicants, 194 white; colored not known. Children under 14, 189 white; colored not known. Families, 165 white; colored not known. Families belonging also to other Congregations, 15. Children catechised 12 days, about 100 white. Confirmed by the Bishop, 33 white; 5 colored; total, 38. Sunday School Teachers, 17 white; 12 in colored school; total 29. Scholars, 100; average attendance, 60; 158 colored; total, 258. Public Worship, St. Michael's Church, 52 Sundays; 131 other days; whole number of times, 262.

Remarks.—The Report of the "Congregation" is believed to be more exactly in accordance with the "suggestions" made by the Bishop than it was last year, which may, in part, account for the variance between the present statement and that of 1846.

A systematic plan of contribution is found useful in the Sunday School, as it enables the Pastor to engage the attention and interest of the children more strongly, by presenting the *details* of *definite* objects, and thus inducing a greater readiness to receive information and instruction.

The contributions of the Parish during the past year have been,—at the Communion, $691 84; for Missions, Church Offerings, $638 10; from individuals, $44; Sunday School, $70 60; Sewing Society for City Mission, $137; colored persons, $20; colored Sunday School, $9 67; for Aged and Infirm Clergy, $27 62; for suffering Irish, $145; Society for advancement of Christianity in South Carolina, $93 04.

St. Mark's, Clarendon.

The Rev. Arthur Wigfall, Rector.

Baptisms—3 colored adults; 5 white children; 34 colored children; total, 42. Burial, 1 white. Communicants, 36 white; 30 colored; total, 66. Non Communicants, 35 white; colored unknown. Children under 14, 50 white; colored unknown. Families, 24 white; colored unknown. Children catechised one day every month. Confirmed by the Bishop, 1 white. Sunday School Teachers, 5 white. Number of Scholars, 25 white. Public Worship, 28 Sundays; 2 other days; total, 30.

All-Saints, Waccamaw.

The Rev. Alex. Glennie, Rector.

Baptisms—1 white adult; 6 colored; 3 white children; 65 colored; total, 75. Communicants, 39 white; 130 colored; total, 169. Non Communicants, 38 white. Children under 14, 49 white. Families, 22 white. Families belonging also to other Congregations, 7 white. Children catechised on 7 days, 13 white; 325 colored; different classes, 68 times. Confirmed by the Bishop, 6 white; 9 colored; total, 15. Sunday School Teacher, 1 white. Scholars, 13 white. Public Worship, Parish Church of All-Saints, 12 Sundays; 8 other days; total, 20. Southern Parish Church, 10 Sundays; 7 other days; total 17. Services on Plantations, 117 times. Whole number of times, 154.

Remarks.—The Communion alms, and collections for Missionary purposes, amounted to $388 37.

The Rector was absent from the end of April till the beginning of November, his Congregation liberally furnishing him with the means for spending the Summer in England.

St. Luke's Parish.

The Rev. A. Woodward, Rector.

Baptisms—2 white adults; 8 white children; 1 colored; total, 11. Marriage, 1 white. Families, 30 white. Children under 14, 60 white; colored, not known. Confirmed by the Bishop, 11 white; 7 colored; total, 18. Communicants, 28 white; 29 colored; total, 57. Non Communicants, 49 white; colored not known. Sunday School Teachers, 6 white. Scholars, 9 white; about 50 colored; total, 59. Public Worship, Zion Chapel, Hilton Head, 18. St. Luke's Church, 12. Chapel of the Cross, Bluffton, morning service, 18; evening service, 20. Whole number of times, including services rendered colored people on the Main and Island, 90.

Remarks.—During the past year, three white Communicants have removed from the Parish, and five have been added. The Chapel of the Cross has been enlarged and plastered, and some material alterations made in the Chapel of St. Luke's Church. About a mile from Bluffton, a very comfortable house of worship, 40 by 20, intended exclusively for the colored people, has been erected by a candidate for Holy Orders. Upon the whole, the prospects of our Church in this part of the Parish are encouraging.

St. Matthew's Parish.

The Rev. R. D. Shindler, Rector.

Baptisms—6 white children. Burials, 2. Communicants, 15 white; 5 colored; total, 20. Non Communicants, 29 white. Children under 14, 38 white. Families, 12 white; 1 colored. Children catechised 8 days. Sunday School Teachers, 5 white. Scholars, 21 white. Public Worship, St. Matthew's Church, and Chapel at Tottness; 45 Sundays; 8 other days; whole number of times, 72.

Remarks.—Services were also held for the colored part of the congregation, for whose benefit the Chapel at Tottness was enlarged during the year 1846. The Rector's connexion with this Parish ceased on the 31st December, 1847.

Parish of St. David's, Cheraw.

The Rev. Alexander Gregg, Rector.

Baptisms—8 white children; 35 colored; total 43. Marriages, 1 white; 1 colored; total, 2. Burials, 1 white; 2 colored; total, 3. Communicants, 18 white; 2 colored; total, 20. Non Communicants, 50 white; colored, uncertain. Children under 14, 56. Families, 25. Belonging to other Congregations, 2. Sunday School Teachers, four white. Number of Scholars, 38 white; colored, varying

from 25 to 50. Public Worship, St. David's, 49 Sundays; 3 other days; total, 52. On Plantations, and at other places, 29. Whole number of times, 118.

Church at Claremont.

The Rev. A. L. Converse, Rector.

Baptisms—1 white adult; 7 colored; 1 white child; 4 colored; total, 13. Marriages, 2 white. Burials, 2 white. Communicants, 41 white; 50 to 60 colored; total, 100. Non Communicants, 58 white. Children under 14, 28. Families, 30. Belonging also to other Congregation, 1. Confirmed by the Bishop, 3 white. Public Worship, Claremont; 50 Sundays; 3 other days; whole number of times, 53.

Remarks.—The Rector was absent from his Parish for six months on account of sickness in his family. During that time, however, Public Worship was continued statedly, through the efficient and highly acceptable services of Col. Jno. J. Moore, as Lay Reader. I doubt not of his own pious satisfaction in having fulfilled this holy duty to the Church, and I desire to return him my thanks for the obligation thus conferred upon myself. To my Bishop and several of my brethren of the Clergy, who have kindly, and at no littie inconvenience to themselves, officiated for my people in my absence and since my return, I would take this opportunity of renewing my thanks. The Holy Communion has been administered once a month for half the year, at which times the colored communicants have varied in number from 20 to 60. Our first experiment in providing catechisical teaching on the plantations for the blacks, did not prove so generally satisfactory as I had hoped it might be, and therefore at the expiration of six months it was discontinued. My own views in this matter remain unchanged. We may reject this or that plan of doing the work, because it does not suit our purse or present convenience, but the *obligation* to perform it and the *responsibility* as masters and mistresses of slaves we cannot escape, or even postpone. I hold it to be an incontrovertible truth, as agreeable to reason as it is conformable to Scripture, that every slave has a claim upon us Christians, not only for sufficient food and raiment for the body, but for Christian instruction and training, and for the spiritual life-giving, life-sustaining ordinances of Christ's Church, Baptism and the Supper of the Lord. And, though I may be peculiar in the impression, I do entertain it, that we really have no more right to own a single slave, beyond what we can personally or by proxy, impart religious instruction to—life and nourishment for the soul—than we have to own one that we can neither feed or clothe. This, our *Parish Home Mission*, by *catechist*, having ceased for the present, I have resumed the collections for other objects, and since my return have obtained $60, divided equaly between Diocesan and Domestic Missions.

Parish of St. Helena Island.

The Rev. David McElheran, Rector.

Baptisms—2 white children. Marriages, 1 white. Burials, 1 white; 1 colored; total, 2. Communicants, 30 white; 6 colored; total, 36.

Non Communicants, 36 white. Children under 14, 24. Families, 21. Families belonging also to other Congregations, 1. Children catechised during summer. Sunday School Teachers, 2 white. Number of Scholars, 8 white; colored, variable. Public Worship, Central Church, 51 Sundays; 3 other days; total, 54. St. Helenaville, 21 Sundays; whole number of times, 75.

Remarks.—From various causes, during the past year, we have fallen short of our usual Missionary contributions on the Island. The Central Church and Vestry-house adjoining, have been repaired and re-shingled.

Parishes of St. Stephen's and Upper St. John's.

The Rev. W. Dehon, Rector.

Baptisms—7 colored adults; 9 white children; 7 colored; total, 16. Marriages, 1 white. Burials, 3 white. Communicants, 56 white; 23 colored; total, 79. Non Communicants, about 80 white. Children under 14, 79. Families, 47. Families belonging also to other Congregations, 5. Children catechised 9 days, 30. Sunday School Teachers, seven white. Number of Scholars, thirty white. Public Worship, St. Stephen's, 16 Sundays; 16 other days; total, 32. Trinity, 7 Sundays; 1 other day; total 8. Epiphany, 10 Sundays. Pinopolis, 5 Sundays. On Plantations, 31 Sundays; 11 other days; total, 42. Whole number of times, 110.

Remarks.—On the Festival of the Circumscion, the new Church erected at Black Oak was consecrated to the service of Almighty God, and the congregation have since worshipped in it regularly during the winter. The holy communion has been administered 18 times. The alms collected during the year have amounted to $120. The sum contributed for Missions, Diocesan, Domestic, and Foreign, is $339, and that in aid of the suffering poor of Ireland, $219. I was absent from the Parish for two months at the close of the summer, during which time I officiated on several occasions at Sullivan's Island, and also at St. Philip's Church, Bradford Springs.

St. Paul's Church, Radcliffeborough.

The Rev. Christian Hanckel, D. D, Rector.

The Rev. J. S. Hanckel, Assistant Minister.

Baptisms—1 white adult; 22 white children; 10 colored; total, 33. Marriages, 8 white; 7 colored; total, 15. Burials, 14 white; 3 colored; total, 17. Communicants, 246 white; 53 colored; total, 299. Non Communicants, 343 whites; 118 colored; total, 461. Children under 14, 305 white; 108 colored; total, 413. Families, 223 white; 54 colored; total, 277. Families belonging also to other congregations, not ascertained. Children catechised 12 days, about 50 white; about 30 colored; total, 80. Confirmed by the Bishop, 7 white; 2 colored; total, 9. Sunday School Teachers, 13 white; 2 colored; total, 15. Scholars, about 50 white; about 60 colored; total, about 110. Public Worship, St. Paul's, each Sunday in the year; Fasts and Festivals, Wednesdays and Thanksgiving Day.

Trinity Church Columbia.

The Rev. Peter J. Shand, Rector.

Baptisms—13 white children; 2 colored; total, 15. Marriages, 5 white; 2 colored; total, 7. Burials, 12 white; 1 colored; total 13. Communicants, 94 white; 8 colored; total, 102. Non Communicants, 90 white; 5 colored; total, 95. Children under 14, 85 white; 3 colored; total, 88. Families, 70 white; 5 colored; total, 75. Children catechised usually on the last Sunday in each month, number varying. Confirmed by the Bishop, 12 white; 2 colored; total 14. Sunday School Teachers, 6 white. Scholars varying from 20 to 40. Public Worship, every Sunday except two, and on every Festival and Fast Day, with but few exceptions.

Remarks.—Of the Communicants reported last year, eight have removed from the Parish and three died. Of those embraced in this Report, fourteen are new, and four have come into this from other Parishes.

The new edifice mentioned in last Report, was consecrated to the worship of Almighty God on the 14th of March, 1847, by the Right Reverend, the Bishop of the Diocese.

Grace Church Sullivan's Island.

The Rev. Nathaniel Hyatt, Rector.

Baptisms—2 white children. Burials, 4 whites. Communicants, 25 white; 9 colored; total, 34. Families, 30 white. Families belonging also to other congregations, nearly all. White and colored children were catechised on several occasions. Public Worship, Grace Church; 20 Sundays; 1 other day; total, 21.

Remarks.—A collection of $23 was made for the Society for the Advancement of Christianity in South Carolina. Communion alms $19 88, which were appropriated for the relief of the poor.

It is much to be regretted that the purpose of the founder of this Church, (Bishop Dehon) to make it a "free church," has not as yet been realized. Its consummation would greatly increase the parochial charge, and secure to many the blessings of the Gospel, who now only partially, if it all, enjoy them. It is due to his memory, as well as to the cause of Christ, that an effort should be made to accomplish what would have been accomplished, probably, but for his death; and declare the Church as free to all as is that Gospel for the promulgation of which it was established.

Christ Church, Greenville.

The Rev. T. S. Arthur, Rector.

Baptisms—1 white adult; 3 colored; 9 white children; 5 colored; total, 18. Marriages, 1. Burials, 1. Communicants, 49 white; 12 colored; total, 61. Non Communicants, 47 white; 20 colored; total, 67. Children under 14, 38 white; 22 colored; total, 60. Families, 34 white; 6 colored; total, 40. Families belonging also to other congregations, 3. Children catechised 34 days, 30 white; 40 colored;

total, 70. Confirmed by the Bishop, 1 white; 5 colored; total, 6. Sunday School Teachers, 8 white. Scholars, 47. Public Worship, Christ Church, 46 Sundays; 12 other days; total, 58. Spartanburg, C. H., 1 day. Anderson, C. H., 1 day; whole number of times, 60.

Remark.—In my report to the Protestant Episcopal Society, I did not report the colored families.

Grace Church, Camden.

The Rev. Thomas F. Davis, Rector.

Baptisms—3 white children. Marriages, 3. Burials, 5. Communicants, 34; added, 3; removed, 2. Families, 26.

Remarks.—$145 have been contributed for Missions, and $62 for charities. I regret to say the Sunday School has had merely a nominal existence. Efforts have been made to give it permanence, but have not, as yet, succeeded.

St. James' Church, James Island.

The Rev. Stiles Mellichamp, Rector and Missionary.

Marriages—3 colored. Burials, 4 white. Communicants, 17 white; 10 colored; total, 27. Non Communicants, 15 white; 20 colored; total, 35. Children under 14, 21 white. Families, 12. Children catechised 6 days, 14 white. Sunday School Teachers, 4 white. Scholars, 14 white; 20 colored; total, 34. Public Worship, St. James' Church, 50 Sundays; 2 other days; whole number of times, 52.

Remarks.—In remarking upon the state of the Church under my pastoral care, it becomes my melancholy duty to report the death of a young communicant. It nevertheless abates our sorrow that she died with a hope full of immortality. The general aspect of the Church is, as reported in a previous year, and whilst the Lord has not been pleased to add to the number of such as shall be saved, we have reason to hope that his children have been growing in knowledge and grace.

One black communicant has been excluded from communion, on account of immoral conduct.

St. Peter's Church, Charleston.

The Rev. Wm. H. Barnwell, Rector.

Baptisms—2 colored adults; 19 white children; 1 colored; total, 22. Marriages, 1 white; 1 colored; total, 2. Burials, 6 white; 3 colored; total, 9. Communicants, 181 white; 35 colored; total, 216. Non Communicants, about 160 white; about 100 colored; total, about 260. Children under 14, about 190 white; about 80 colored; total, about 270. Families, 122 white; about 30 colored; total, about 152. Families belonging also to other congregations, 16 white. Children catechised, about 40 white; about 60 colored; total, about 100. Confirmed by the Bishop, 9 white; 1 colored; total, 10. Sunday School Teachers, 30 white. Scholars, 138 white; about 144 colored; total, about 282. Public Worship, St. Peter's Church, 52 Sundays; 46 other days; total, 202 times. Lecture Room, 1 Sunday evening; 54 other days; whole number of times, 257.

Remarks.—The families returned in the foregoing table as "belonging also to other Congregations," are those who during either the whole or a part of the winter months, worship in some of the country Parishes, and are probably returned also from them.

Trinity Church, Society Hill.

The Rev. M. A. Curtis, Rector.

Baptisms—4 white children. Marriages, 1 white. Burials, 3 white. Communicants, 25 white; 3 colored; total 28; (9 removed; 2 died; 8 added.) Non Communicants, 12 white. Children under 14, 49 white. Families, 16. Sunday School Teachers, 3 white. Scholars, 6 white. Public Worship, Trinity Church; 35 Sundays; 1 other day; whole number of times, 36. Commencing 1st Sunday in May.

Christ Church, Wilton.

The Rev. E. T. Walker, Rector.

Baptisms—4 colored adults; 3 white children; total, 7. Burials, 1 white; 1 colored; total, 2. Communicants, 23 white; 143 colored; total, 166. Non Communicants, 12 white. Children under 14, 18. Families, 21. Families belonging also to other congregations, 1. Public Worship, Christ Church, Wilton, 24 Sundays; whole number of times, 72.

Remarks.—The religious charities have been, to Domestic and Foreign Missions, $40; to Missions among the negroes, $250; to other purposes, $30; total, $420.

Trinity Church, Edgefield.

The Rev. C. B. Walker, Rector.

Baptisms—2 white adults; 2 white children; total, 4. Marriages 2 white. Burials, 4 white. Communicants, 23 white; 2 colored total, 25. Non Communicants, 23 white. Children under 14, 36 white. Families, 18 white. Confirmed by the Bishop, 2 white. Sunday School Teachers, 4 white. Scholars, 11 white: 30 colored; total, 41. Public Worship, Trinity Church; 45 Sundays; 15 other days; number of times, 102. Other places, 6 Sundays, 10. Whole number of times, 112.

St. John's Church, Winnsboro'.

The Rev. Josiah Obear, Missionary.

Baptisms—6 white children; 7 colored; total, 13. Burials, 5 white. Communicants, 22 white; 2 colored; total, 24. Non Communicants, 34 white; 12 colored; total, 46. Children under 14, 36 white; 4 colored; total, 40. Families, 14 white; 1 colored; total, 15. Families belonging also to other congregations, 2 white. Confirmed by the Bishop, 7 white. Sunday School Teachers, 7 white. Scholars, 20 white; 10 colored; total, 30. Public Worship, St. John's; 45 Sundays; 10 other days; number of times, 75. Other places, 6 Sundays; whole number of times, 81.

Remarks.—The children of the congregation have often been catechised in Sunday School. 3 Communicants have died, 2 have left the place; and 5 have been added. The congregation have paid about $125 on the Church debt. Communion alms, $22 78; collection for Domestic missions, $10; for Advancement Society, $5; and $30 paid by members.

St. Philip's Church, Bradford Springs.

The Rev. Charles P. Elliott, Rector.

Baptisms—1 white adult; 2 colored; 6 white children; 17 colored; total, 26. Burials, 1. Marriages, 1. Confirmed by the Bishop, 9.

Remarks.—In 1847, I officiated 45 Sundays, and 3 week days, and omitted 7 Sundays. I officiated at Bradford Springs, 19 Sundays; at St. Mark's, Clarendon, 4; at the Gum Swamp Church, 1; at Zoar, a Baptist Church, 2; at Hebron Church, 4; at Stateburg, 4; at the Church of Col. J. J. Moore, 3; at Charleston, 1; in the State of Virginia, where I was traveling with a view to the restoration of my health, 7 Sundays. The whole number of times that I held divine service this year is 64; and the whole number of miles that I have travelled to fulfil my ministerial engagements is 972. Having suffered the greater part of the year from ill health, I was prevented from performing my usual amount of ministerial labor. The Bradford Springs congregation consists at this time of about 11 or 12 families, and a part of these reside only a portion of the year at that place. In the summer season we usually have full congregations; at other seasons of the year the congregations are small, the number of communicants about 10 or 12. In the Spring of this year I received a formal application from a portion of the Methodist congregation of Hebron Church, in Clarendon, signifying their determination to separate from the Methodist Church, and to unite themselves to the "Protestant Episcopal Church in the United States," and requesting that I would render occasional services among them and introduce them into the Church. Since then, I have been rendering occasional services among them, and shall continue these services in the hope that they will become one of the regularly established congregations of our Church. They have all been supplied with copies of the "Book of Common Prayer," and having in the separation retained possession of the Church building, are furnished wite a suitable place for public worship. Believing that they are sincere, we trust that the Holy Spirit will confirm them in their choice of that branch of the Christian Church, which we believe to be the most excellent.

Trinity Church, Abbeville.

The Rev. A. H. Cornish, Rector.

Baptisms—3 white adults; 1 colored; 6 white children; total, 10. Marriages, 2 white. Burials, 3 white. Communicants, 18 white; 18 colored; total, 36. Children catechised in Church every Lord's day. Confirmed by the Bishop, 3 white; 17 colored; total, 20. Public Worship, Trinity Church, whole number of times, 125.

Church of the Messiah, North Santee.

The Rev. C. C. Pinckney, Rector.

Communicants—10 white; 35 colored; total, 45. Non Communicants, 24 white. Children under 14, 16 white. Families, 15. Public Worship, Church of the Messiah, 4 Sundays; number of times, 6. Other places, 44 Sundays; 13 other days; whole number of times, 79.

Remarks.—This Church has been without a minister for the last year. Its present Rector entered upon his duties on the 1st of December, and his report embraces only the services for that month. The other services reported were rendered in different Churches, chiefly out of the Diocese. For three months in the Spring he was employed as Agent of the Foreign Committee of the Board of Missions, and in that capacity visited various Parishes in the Diocese, and in Georgia, Alabama, Louisiana, and Mississippi..

From the first Sunday in June until the 1st of November, he had charge of the congregation at Flat Rock, N. C., which tho' canonically in another Diocese, consists almost entirely of residents of South Carolina. With the exception of two families, the congregation all belong to this Diocese. During the summer he also superintended two Sunday Schools near Flat Rock, established for the benefit of the native population. They are poor and illiterate, but willing to learn, and thankful for instruction.

St. Thaddæus Church, Aiken.

The Rev. John H. Cornish, Rector.

Baptisms—2 white adults; 9 white children; 2 colored; total, 13. Marriages, 1 white; 1 colored; total, 2. Burials, 2 white. Communicants, 21 white; 3 colored; total, 24; added, 10; lost by removal, 1; by death, 2. Families, 12 white; 3 colored; total, 15. Belonging also to other congregations, 1. Children catechised, 12 days. Sunday School Teachers, 4. Scholars, about 30. Confirmed by the Bishop, 6. Public Worship, St. Thaddæus Church, 52 Sundays; 34 other days. Joice's Branch, 11 other days. Graniteville, 1 Sunday. Whole number of times, 156.

Remarks.—The Lord's Supper has been administered in St. Thaddæus Church 13 times; in private to the sick, 2; total, 15 times.

Amount of collections for Missions, $39 15.

Immanuel Church, Chester District.

The Rev. R. S. Seely, Rector.

Baptisms—2 white children. Burials, 2 white. Communicants, 18 white; 10 colored; total, 28. Non Communicants, 91 white, 3 colored; total, 94. Children under 14, 26 white; 6 colored; total, 32. Families, 16 white; 6 colored; total, 22. Children catechised 12 days, 14 white. Confirmed by the Bishop, 2 white; 1 colored; total, 3, Sunday School Teachers, 3 white. Scholars, 12. Public Worship, Im-

manuel, 24 Sundays. Chester, C. H., 14 Sundays. York District, 12 Sundays. Whole number of times, 50.

Remark.—The present Rector entered upon the duties of this Parish on the first of March last.

Zion Church, Richland.

The Rev. J. Maxwell Pringle, Rector.

Baptisms—1 white adult; 1 colored; 8 white children; 3 colored; total, 13. Marriages, 10 colored. Burials, 3 white; 3 colored; total, 6. Communicants, 10 white; 86 colored; total, 96. Families, 13. Families belonging also to other congregations, 5. Confirmed by the Bishop, 2 white; 9 colored; total, 11. White children catechised through the year, 47, of which number only 37 are in regular attendance on Saturdays and Sundays, when they have been constantly instructed. Sunday School Teachers, 3, besides the Minister of the Church. The colored children are catechised on Sundays, Mondays, and Tuesdays, and the whole number instructed is 116; total of children catechised, 151. Public Worship, Zion Church, 47 Sundays, and on several other occasions.

Remarks.—The afternoon of Sunday and part of every Monday and Tuesday are engaged in instructing the negroes, both young and old. There is also a meeting for prayer and exhortation held every other week at a private house in the neighborhood of the Church. On the 21st of July the Bishop visited the Church. 1 white adult and 3 children were baptised by him previous to administering the rite of confirmation to the persons mentioned above; they are also included in the report as already given.

Grace Church, Charleston.

The Rev. William W. Spear, Rector.

Baptisms—4 white adults; 4 white children; 4 colored; total, 12. Marriages, 2 white. Burials, 6 white. Communicants, 55 white; 5 colored; total, 60. Non Communicants, 50 white. Children under 14, 70 white. Families, 40 white. Children catechised every Sunday. Confirmed by the Bishop, 2 white; 1 colored; total, 3. Sunday School Teachers, 8 white. Scholars, 40 white; 12 colored; total, 52. Public Worship, Grace Church, 52 Sundays; 4 other days; whole number of times, 108.

Remarks.—The Rector began to officiate on Sunday, January 31st, 1847, in the Chapel of the Charleston College, it having been kindly granted by the Trustees for the use of the Vestry, until the building of Grace Church should be erected. This building was commenced in June and is in rapid progress. It is a spacious gothic edifice, capable of accommodating 800 persons on the floor. The whole of the gallery at the end, is to be appropriated to the use of colored persons. The amount of funds collected by the Vestry, and the number of persons regularly attending the services, have fully equalled the expectations and greatly encouraged the efforts of the friends of this enterprise.

Ascension Church, Gillisonville, St. Luke's Parish.

The Rev. B. Johnson, Rector.

Communicants—11 white. Non Communicants, not ascertained. Children under 14, 25 white. Families, 9. Sunday School Teachers, 5. Scholars, 13 white; 40 colored; total, 53. Services, at Gillisonville, by the Rector, (to whites and blacks) 26 times; by Rev. C. E. Leverett, once; Rev. W. H. Barnwell, once; and Rev. E. Reed, twice, (with communion); whole number of services at Gillisonville, 30. The Rector has also preached ten times at Grahamville, during the absence of Rev. E. Reed, from ill health, in September and October, at his request (and with the advice of his own Vestry.) He has also preached once in St. Michael's, Charleston. Total number of services, 41.

Remarks.—The period from July 19th, 1847, to January 1st, 1848, is covered by the above report. The Rector's delicate health during the summer, accounts for the small amount of duty reported. In July last he was invited by the Episcopalians of Gillisonville to minister among them; and early in August a congregation was organized under the above name. Having no other place of worship than an old building, known as the "Free Church," in a very dilapidated state, and which could not be used in winter, it was deemed essential to the success of our enterprise, that a commodious building should be obtained as soon as practicable for that purpose. A circular setting forth our prospects and condition, and appealing for aid to the members of our Church throughout the State, was accordingly issued by the Vestry, through its pious and zealous chairman, Gen. W. E. Martin. The prompt, warm and generous response which this application met with generally, left us no room to doubt that we had the smile and prospering blessing of God upon our humble efforts to extend his kingdom and advance his glory. An amount was soon realized sufficient for the erection of a neat Village Church, which will be ready for consecration, it is anticipated, in April. To the congregations of St. Peter's, Charleston, Grahamville, Bluffton, Beaufort, and Edisto, as well as our Christian friends generally, who have aided us by their contributions, we would here record our deep and fervent gratitude for the liberal assistance they have rendered. But chiefly our thanks are due to *Him*, through the influence of whose constraining love upon their hearts, his people have been induced to come to our help in this good work. The station we occupy is in many points of view an important one—chiefly as presenting an interesting field for Christian labor among the blacks, that long neglected portion of the Redeemer's heritage. To these catachetical instruction is imparted, and stated services are held for them. The completion of our Church will afford us facilities for extending to them the attention they need, which we do not at present possess. May God give us all grace to discharge the duties which we owe to this people, and hasten the time, when *everywhere, the poor shall have the Gospel preached unto them.* We must here state our indebtedness to the "Association for the religious instruction of negroes," in Charleston, for assistance, without which the congregation would have been unable to secure the services of a minister.

MISSIONARY AND OTHER REPORTS.

Report of the Rev. P. Teller Babbit.

The Chapel of the School of the Diocese has been regularly opened since my last report. I have, with occasional assistance, conducted the services on Sunday, and Friday evenings, and a few times on Wednesday evenings. Some few times, from the state of the weather, there has been no service, and during the two months in which vacation is given in the school, my place has been kindly supplied by several of my clerical brethren.

Baptisms—3 colored infants. Confirmation, 1 colored. Marriages, 5 colored.

Report of the Rev. Mr. Chanler.

The Report I have to make is the same that I have from time to time made to the Convention before.

The physical disabilities which have for the fifteen or sixteen years past, prevented me from the exercise of Pastoral duties, still continue, and, there is too much reason to believe, will be permanent. I may be permitted further to observe, that the sanguine hope, still cherished, of yet returning to my native State, makes me must unwilling to forego the grateful recollections of being still in connection with the Diocese of South-Carolina.

The Rev. H. Elwell, officiating and teaching at Mar's Bluff,

Reports, that during the past year, the services of the Church have been held 90 times, and the Lord's Supper has been administered 10 times, in the building which answers the double purpose of an Academy and place of worship. The number of Communicants is 5 white and 2 colored. One white and two colored communicants have been added during the past year. The morning congregation has usually consisted of about 30 persons, and the afternoon congregation of about 80 colored persons. The number of baptisms of white children has been 5. and the number of burials, 3.

In addition to the duty performed here, two services have been held at Marion Court House; three at Trinity Church, Society Hill, while that Parish was without a Pastor; and three at St. David's, Cheraw, which was in charge of a Deacon. In the former of the two last named Parishes, the Lord's Supper was administered once, and in the latter, twice. A visit has also been paid to the Rector of Trinity Church, Society Hill, at his request; three sermons delivered, and his child baptized.

Report of the Rev. M. H. Lance.

I have to Report that at the request of the "Ecclesiastical authority," I accepted a mission, at my own expense, the last summer. Passing through Columbia, the field of my first labors, and where from many agreeable associations I always delight to dwell, and having officiated twice on each Sabbath, going and returning, I successively continued my services at Newberry, (assisting the worthy resident missionary) and thence proceeded to Laurens, Glenn Springs and Village of Spartanburg. The Holy Sacrament was administered, and also Baptism to two children at Greenville. I also repeatedly officiated in the course of the summer, and wherever I am, I afford my professional services as required.

St. John's Chapel, Hampstead, Charleston Neck.

The Rev. Alex. W. Marshall, Missionary.

Baptisms—2 white adults; 7 colored; 7 white children; 13 colored; total, 29. Marriages, 4 white; 6 colored; total, 10. Burials, 21 white; 12 colored; total, 33. Communicants, 36 white; 23 colored; total, 59. Non Communicants, uncertain. Children under 14, uncertain. Families, uncertain. Children catechised 12 days. Sunday School Teachers, 6 white. Number of Scholars, uncertain. Public Worship, St. John's Chapel, 52 Sundays; 112 other days; whole number of times, 216.

Remarks.—The Sunday School for white and colored children has been held every Sunday morning, under a Superintendent and five other Teachers, and that for colored adults and children on Sunday afternoons, immediately after divine service, under the Missionary. The Lord's Supper has been administered on the 3d Sunday of every month; also on Easter and Trinity Sundays. Two communicants have died, and two have been added by removal. Divine Service has been held twice on every Lord's day; once on every Saturday; on the Circumscision; Epiphany; Ash Wednesday; every day in Passion Week; Easter Monday and Tuesday; Monday and Tuesday of Witsunweek; Thanksgiving Day. Divine Service has also been held once on forty-six Friday evenings, at the Poor House. The children of the congregation have been catechised on the 2nd Sunday of every month. Catechetical instruction has been given once every week to colored persons connected with the Chapel; also once a week to some adults, inmates of the Poor House. Two colored culprits, lately executed, received religious instruction at the Charleston Jail. A Sewing Society has been formed by some ladies of the congregation, for the benefit of the Chapel. Forty-six dollars and fifty cents have been received from some benevolent ladies, members of our city churches, for the benefit of St. John's Poor. The sum of thirty-five dollars was presented to the Missionary by two individuals.

Prince William's Parish.

Report of the Rev. W. T. Potter.

On my own place, to the negroes of this, Mr. Hamilton's, and neighboring places, I have held a service on the Lord's day at 4 o'clock, p.

m., as generally as circumstances would permit; this was with the consent of the Rector. I have also supplied the places of Brothers Webb and Elliott, at their request, when they were unable to fill their appointments. In several instances, by invitation, I have preached at Sheldon ; also in Beaufort three or four times, by request of the Rector ; also at St. Bartholomew's, administering the Lord's Supper before the present Rector was in Priest's orders.

The health of Mrs. Potter demanded, and by the recommendation of her physician, I took her to the North for the summer. In Boston and the neighborhood, I officiated almost every Sunday ; also on board the good ship Fairfield, on our voyage to New York. On my return, I officiated twice in the city of Philadelphia, and since have held services for the colored people, and assisted my Brother Leverett by reading prayers and handing the cup at each communion.

Report of the Rev. Edward Reed.

In presenting my annual Report, I have only to state that since the resignation of my Parish in December last, I have been residing in Edgefield District, rendering occasional assistance to the Rector of Trinity Church. I have also at his request, solemnized one marriage and one funeral.

Darlington District.

Report of the Rev. I. Swart, Missionary.

Following out, at Fair Mount plantation, the original design of catechetical instruction—instilling into the mind such limited knowledge as is absolutely necessary for Christians to know, affording them a rule of action to direct their life, and giving them forms of prayer and praise for the exercise of devotional feelings—upon forty-one Sundays I have continued this course to such as willingly came ; the attendance of whites small; of blacks, seventeen, For the old Testament of last year, the gospels for the day were substituted in this.

Upon Christmas night they were all assembled to test, in the judgment of the master and mistress accompanied by some ten others, the applicability of the Church system to the negro mind; with the exercises they expressed their high satisfaction. They first repeated and sang alone, the hymn commencing "While shepherds watched their flocks by night." The Lord's prayer having been said, some eight or ten questions were asked about the different petitions, the commencement and conclusion. The Creed was next repeated and the same course was pursued, noticing the three paragraphs with particulars under each. The Ten Commandments followed in their turn. The youngest present, the oldest of whom was not over five, now repeated the hymn beginning "A charge to keep I have," and singing went through it alone. Also the Gospel for the day was read, being divided up into questions to show how they comprehended it. They were then questioned upon what had been laid aside a year, the early events of history contained in Genesis; name, places and circumstances of which were well remembered. Other hymns were repeated ; singing

and prayers followed. A Christmas present concluded the gratifying scene. This, from total ignorance, is the *result of two years.*

At the services for the white population, there has been an average attendance of twenty-one. One or more whites from twenty-five families have attended upon my ministration during this year, in the District. Of these, eight are Episcopal; others Methodists, Baptists, and such as have no religious connection: if the services for Christmas Eve were included the number would be much increased.

I visited the Jail four times, distributing 1 Testament, 5 Bibles, and 9 Common Prayer Books.

When, adding to this the amount of thirty dollars contributed to the cause of education, it is recollected that all these services are accompanied with no earthly reward from any source, the missionary of this District may claim a pecuniary disinterestedness which does not often fall to the lot of a minister to show; but which, in gratitude to God for his spiritual mercies in his Son, Jesus Christ, he has felt constrained to render.

Report of the Rev. Paul Trapier.

The Committee appointed by our Convention to organize a congregration of colored persons in this city, having elected me in April last its Pastor, I have since been ready to begin the work, and I hope to do so soon. Meanwhile, during an absence in Roxbury, Massachusetts, I held service by permission of the Bishop of that Diocese, every Sunday for nearly two months, for the inmates of a medical institution, to which I had gone for the health of my wife. I have performed sundry other services by request of my brethren, here and elsewhere, within the limits of your jurisdiction. I have read prayers, 24 times; preached 42 times; baptised 3 white and 2 colored children; married 3 colored couples; buried 1 white and 1 colored person; administered the Holy Communion once, and assisted at it three times; and presented a candidate for Deacon's orders, on which occasion I preached, at your request.

Prince William's Parish.

Report of the Rev. B. C. Webb, Missionary to colored persons.

Baptisms—6 adults; 10 children. Marriages, 2. Burials, 4. Communicants, 138. Non Communicants, unknown. Children catechised once a fortnight. Public Worship, on 50 Sundays. Contribution to missions, $8.

My mission embraces ten plantations; one which had been withdrawn some years ago, was again added to the mission this year. Ill-health compelled me to absent myself from the mission in the months of May and November, but my place was supplied through the kindness of my obliging brethren, the Rev. Messrs Leverett and Potter.

PAROCHIAL REPORT.

This Report was received too late to be printed agreeably to its order among the Parishes.

St. John's Church, John's Island.

The Rev. Thomas J. Young, late Rector.

Baptisms—19 colored adults; 5 white children; 89 colored; total, 113. Marriages, 3 white; 1 colored; total, 4. Burials, 1 white; 1 colored; total, 2. Communicants, 57 white; 358 colored; total, 415. Non Communicants, about 54 white; colored, not known. Children under 14, about 63 white; colored, not known. Families, 45 white; colored, not known.

REMARKS.—This report is prepared from notes kindly furnished by the present Rector. Service was performed regularly in St. John's Church, every Sunday, from the 1st of January to the 1st of June, and on Ash-Wednesday and Good Friday. Entire confidence in the present Rector, leaves no doubt of the increasing strength of St. John's Church.

ABSTRACT OF PAROCHIAL REPORTS.

FOR THE YEAR ENDING DECEMBER 31, 1847.

	White.	*Colored.*	*Total.*
Baptisms—Adults,	23	124	
" Children,	275	570	
Grand Total,	298	694	992
Marriages,	55	52	107
Burials,	165	44	209
Congregation—Communicants,	2240	1989	4229
" Non-Communicants,	2243	* 288	2531
" Children under 14,	2367	* 112	*2479
" Families,	1605	* 105	1710
Families belonging to other Congregations,	106		I06
Children catechised,	411	638	1049
Confirmed by the Bishop,	125	73	198
Sunday Schools—Number of Teachers,	213	25	238
" " " Scholars,	948	1051	1999

* Most Parishes reported these items as "*uncertain*" or "*not known.*"

☞ Reports have not been received from three of the Churches.

CONSTITUTION

OF

THE PROTESTANT EPISCOPAL CHURCH,

IN THE

DIOCESE OF SOUTH-CAROLINA.

ARTICLE I.

Of acceding to the Constitution and Canons of the General Convention.

The Protestant Episcopal Church in South-Carolina accedes to, recognizes and adopts the general Constitution and Canons of the Protestant Episcopal Church in the United States of America, and acknowledges their authority accordingly.

ARTICLE II.

Of Stated Meetings.

A stated Convention shall be held annually in Charleston, on the second Wednesday in February, or at such time, and in such place, as shall have been determined upon by the preceding Convention.

ARTICLE III.

Of Members of Convention.

SECTION 1.—The Convention shall be composed of Clergymen and Laymen.

SECTION 2.—The Bishop, the Assistant Bishop, when there is one, and the Mininister, or Ministers of every Episcopal Church in union with this Convention, shall always be *ex-officio*, a member, or members of this Convention, with a right to vote on all matters requiring the suffrages thereof: *Provided*, that no Clergyman shall be entitled to *vote* in Convention, unless he has been actually, as well as canonically resi-

dent within the Diocese, for the space of twelve calendar months next before the meeting of the Convention, and has for the same period, been employed in performing the duties of his station; *Provided*, also, that no Clergyman, otherwise entitled to a seat and vote in Convention, shall, by reason of advanced years, or infirm health, or temporary absence, be divested of such privilege.

Section 3.—Every other Clergyman of the Church being a Missionary, officiating under the sanction of the Ecclesiastical authority of the Diocese, or a Chaplain in any benevolent or other public institution, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote in matters involving the temporal concerns of the Churches, The provisions of the second section of this Article shall also apply to the preceding part of this section. Every other clergyman, being an instructor of youth in any seminary of learning, constituted by civil or Ecclesiastical authority, in this Diocese, or a Chaplain in the Army or Navy of the United States, or being prevented by age and infirmity from exercising his clerical functions, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote.

Section 4.—Lay-Delegates, not exceeding four (4) in number, shall be elected by the respective Episcopal Churches, in union with this Convention, from among the members of those Churches respectively, to represent them in Convention; the Delegates to be elected in such manner and time, as each Church shall deem proper, to serve for one stated Convention. They shall, before they are permitted to take their seats in Convention, produce written testimonials, of their election. For special Conventions, special elections shall be held.

Section 5.—No member shall hereafter represent two distinct Churches, or shall, in any case, have more than one vote.

Section 6.—A Lay-Member, having taken his seat in the Convention as a Delegate from any Church, shall not, (without the unanimous consent of the Convention,) be permitted to relinquish his seat, and take a seat as the Delegate of another Church.

ARTICLE IV.

Of a Quorum.

Ten (10) Members of the Clerical Order, and Lay-Representatives of ten (10) Churches, shall constitute a quorum for the transaction of business generally; but any number of either order that shall assemble, may adjourn, from day to day, until a quorum is formed.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be *ex-officio* President of the Convention. But in case of his absence, or a vacancy in the Episcopate,

the President of the Standing Committee shall be the President of the Convention; and if he be not present, a presiding officer shall be elected from among the attending Presbyters.

ARTICLE VI.

Of the Secretary.

A Secretary, who shall also be, *ex-officio*, Treasurer, shall be annually chosen, (and continue in office until a successor be appointed,) who shall keep a true and correct Journal of the Proceedings of the Convention, attest its public acts, preserve its records, and give notice to each Minister and Vestry of the time and place appointed for any stated or special meeting of the Convention; and this notice shall be given at least six weeks before the meeting of such Convention. He shall also keep regular accounts of all money transactions, to be annually laid before the Convention, and shall faithfully deliver into the hands of his successor, all books and papers, relative and belonging to the Convention, which may be in his charge.

ARTICLE VII.

Of the Standing Committee.

Section 1.—A Standing Committee, consisting of five Presbyters of the Diocese, and five Laymen, taken indiscriminately from among the actual communicants of the Church in the Diocese, shall be elected by ballot at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General and Diocesan Conventions, who shall continue in office until another Committee be appointed.

Section. 2.—At their first meeting after their appointment, they shall choose one of the Presbyters of their body to be their President; and another of their body to be their Secretary, whose duty it shall be to keep regular minutes of all the proceedings and business of the Committee, to preserve them carefully recorded in a book provided for that purpose alone, to preserve the originals of all letters and papers addressed to the Standing Committee, to attest their public acts, to perform such other duties as they may require, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Standing Committee, which may have been entrusted to him.

Section 3.—They shall present to each annual Convention, an abstract of the minutes of their proceedings since the former Convention.

Section 4.—Vacancies in this Committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members, a majority of the whole Committee being necessary to constitute a choice.

ARTICLE VIII.

Of Special Meetings.

SECTION 1.—The Bishop, or in case of a vacancy in the Episcopate, the Standing Committee shall have power to call a special meeting of the Convention; and such meeting shall be held where the authority calling it shall determine; and at such special meeting no other business shall be transacted than that stated in the notice calling the Convention.

SECTION 2.—No special meeting of the Convention shall be called for the election of a Bishop or Assistant-bishop.

ARTICLE IX.

Of Voting in Convention.

On all questions, unless otherwise provided by the Constitution, the members shall deliberate and vote as one body; but any two Clergymen, of the Delegation from any two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, and the Lay-Delegates by Churches, (a majority of each Delegation having one vote,) and a majority of both Orders shall, in each case, be necessary to a decision.

ARTICLE X.

Of the election of a Bishop or Assistant-Bishop.

In the election of a Bishop, or Assistant Bishop of this Diocese, a majority of each Order shall determine a choice: *Provided*, that two-thirds (2-3ds) of all the Clergy entitled to vote, and two-thirds (2-3ds) of the Churches entitled to representation, be present; otherwise, two-thirds (2-3ds) of the votes of each Order present, shall be necessary to determine a choice.

ARTICLE XI.

Of the trial of a Clergyman.

A Clergyman shall be subject to a trial, for offences enumerated in the Canon of the General Convention "*of offences of which Ministers shall be tried and punished*," and in the Canons of this Convention. The trial shall be conducted according to the mode provided for by the Canons of this Convention.

ARTICLE XII.

Of the admission of Churches, or Parishes into the Convention.

Whenever a Church, or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply by letter to the Bishop, or when there is no Bishop, or he be absent, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church

Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitutions and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop, or Standing Committee, shall communicate the same to the Convention for their decision thereon. Should the Convention make a favorable decision, the said Church shall then be considered in union with the Convention of the Church in this Diocese: *Provided, always*, that the Delegates of the Church, or Parish, newly admitted, though entitled to a seat, shall not be allowed a vote at the meeting of the Convention in which their Church or Parish is admitted. But no Lay vote shall be received from any Church, or Parish, which has for three, (3) successive years neglected to elect a Vestry and Wardens, or to pay its quota to the Convention, until admitted by a vote of the Convention.

ARTICLE XIII.

Of Deputies to the General Convention.

SECTION 1.—At every annual Convention, four Presbyters, and four Laymen, shall be chosen by ballot, to represent this Diocese in General Convention.

SECTION 2.—In case any Deputy, appointed as above, shall decline such appointment, or be unable to attend, it shall be his duty to inform the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the President of the Standing Committee; and the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the Standing Committee may appoint a substitute for any Deputy so declining, or unable to attend: *Provided*, that such substitute be a member of the Protestant Episcopal Church in South-Carolina.

ARTICLE XIV.

Of altering the Constitution.

No one of these Articles shall be altered, or repealed, nor shall any Article be adopted; unless such alteration, repeal, or new article, be proposed, considered, and concurred in by a majority at one Convention, and concurred in by two-thirds (2-3ds) of the Churches present at a subsequent Convention.

CANONS.

Canon I.

On making Collections for the Bishop's Common Fund.

Every Minister having a Parochial charge in this Diocese, or his Assistant, shall from time to time, at his discretion, preach in every Church under his care, a sermon on the nature and duties of the Episcopal office; and the Vestry of each Church are requested to make a collection annually, in aid of the Bishop's Common Fund; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution. *Passed* 1822. *Amended* 1826.

Canon II.

Providing for an accurate view of the state of the Church.

Every Minister having a Parochial charge in this Diocese, shall, at or before the meeting of every annual Convention, deliver, or transmit to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of Baptisms, Burials, and Marriages, in his Parish, or Church, during the year ending on the first of January preceding; specifying the number of places where, and how often in each, Divine Service is held; the number of Families, (discriminating in each instance the number of Families belonging likewise to other Congregations,) Communicants, Adults, and Children under fourteen (14) years, attending or belonging to the same; the number catechised by him, ond on how many Sundays; whether there be any Sunday School, and, if any, the number of Children and Teachers, and the subjects of instruction in the same; and generally, all such other matters as may tend to throw light on the state of the Church under his care; which reports shall be laid before the Convention, and entered on the Journals, conformably to the seventh (7th) Canon of the General Convention of 1835. *Passed* 1825. *Amended* 1841.

Canon III.

Trial of a Clergyman.

Section 1.—In order to bring a Clergyman to trial before an Ecclesiastical Court, a charge shall be made, in the first place, to the Standing Committee, in writing, under the proper signature of at least two persons, one of whom shall be a Presbyter of this Diocese. And if the Standing Committee shall deem the offence charged, as coming within the offences enumerated in the Constitution and Canons of this

Diocese, or of the General Convention, and that it ought to be present ed, they shall present the same to the Bishop in the following form:

To A. B. Bishop of the Diocese of South-Carolina.

The Standing Committee of the Diocese of South-Carolina, respectfully represent that C. D. has been accused under the hand of E. F. and G. H, [here recite the charge, or charges,] and the Committee are of opinion, that there is sufficient ground for presenting the said C. D. for trial, agreeably to the Canon, in such case made and provided.

Signed by the Standing Committee.

SECTION 2.—But nothing, herein contained, shall be regarded as interfering with the duty of the Bishop to institute an inquiry on his own motion, according to the thirty-seventh Canon of the General Convention.

SECTION 3.—A presentment being made, the Bishop shall proceed from among those entitled to a seat in the Convention, other than the members of the Standing Committee, to designate twelve (12) Presbyters, and cause a list of their names, and a copy of the presentment to be furnished to the accused, or left at his usual place of abode, if he be not found. Within thirty (30) days thereafter, the accused shall select five (5) of the twelve (12) Presbyters, and give notice thereof to the Bishop; and in case of his failure to do so, the Bishop shall select five (5); and, in either case, the selected Presbyters shall constitute a Council for the trial of the accused.

SECTION 4.—The Council shall hold its session at such time and place as the Bishop may appoint, and shall have power to adjourn from time to time, and from place to place, within the Diocese. If it fail to meet on the day appointed, it shall stand adjourned to the next day, and from day to day, for the space of three days, if it be not sooner formed; and if the whole number do not attend, and it appears probable that a full attendance cannot be had, those of the Council who may be present, being not less than three (3), shall proceed to trial. The Council shall appoint a President and Secretary, the first from their own body, and the latter from their own body, or otherwise; and before proceeding to trial, shall ordain and declare the rules by which the trial shall be conducted. It shall cause the oral testimony for and against the accused to be written down by the Secretary, and, along with the depositions and other evidence read upon the trial, to be carefully preserved; and shall cause a record to be kept of its proceedings. Some officer authorized by law to administer oaths, may be called upon by the Council to administer an oath, or affirmation to the witnesses; and the trial shall be in public, if desired by the Standing Committee, or by the accused.

SECTION 5.—A written notice of the time and place of meeting of the Council shall be served upon the accused, or left at his usual place of abode, (if he be not found) at least thirty (30) days before such

meeting: and like notice shall be given to the Standing Committee, who by their President, or some one whom they may appoint to perform that office, shall collect and present the evidence in support of the accusation, and otherwise appear in behalf of the prosecution.

Section 6.—If the accused do not appear, the Council may proceed to trial in his absence, or, for good cause shewn, may adjourn the trial to another day; and if he refuse, or decline to appear, the Council shall report him to the Bishop for contumacy, who thereupon shall pass upon him sentence of suspension from the Ministry; but such sentence may be revised by the Bishop, if the accused, within three calender months, shall report to him that he is prepared to undergo his trial, and shall appear for that end, before the Council; and if he do not so report and appear, the Bishop, in view of the charges in the presentment, may pass against him sentence of degradation from the Ministry.

Section 7.—Upon the application of the Standing Committee, or the accused, to the Bishop, setting forth that the attendance of a material witness cannot be had, he shall appoint a Clergyman or Layman, as a Commissioner to take the deposition of such witness; and the party applying shall give to the other party five days notice of the time and place of taking the deposition. If the party to whom such notice is to be given, reside more than forty miles from the place appointed for taking the deposition, an additional day, exclusive of Sunday, shall be allowed for every twenty miles. The examination shall be in writing, and signed by the witness: and the deposition, certified by the Commissioner, and transmitted, under seal, to the Council.

Section 8.—When the trial shall be gone through, the Council shall declare, in a writing, to be signed by the several members, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether they find the accused guilty, or not guilty; and if guilty, suggesting what sentence, in their opinion, ought to be pronounced. They shall forward the decision, together with the evidence, and the record of the proceedings, to the Bishop; whereupon, the Bishop shall pronounce such sentence as shall to him appear proper, and such sentence shall be final. But if, in the opinion of the Bishop, the accused ought to have a new trial, he shall have power to award it; in which case a new Council shall be convened, before which the proceedings shall be conducted as before provided.

Section 9.—If at any time the accused shall confess the truth of the charges, the Bishop, (such confession being made to him, or being certified to him by the Council,) shall proceed to pass sentence; and if, when put upon his trial before the Council, the accused shall neither admit, nor deny the charges, he shall be regarded as pleading not guilty.

Section 10.—It shall be the duty of the Bishop to report to the Convention, at its next session, after the trial of a Presbyter, or Deacon, as herein provided, the finding of the Council and his sentence thereupon.

Canon IV.

A list to be made of the Clergymen in this Diocese.

Section 1. Within one week before the meeting of every Convention of this Diocese, the Bishop, or if no Bishop, the Standing Committee shall prepare, or cause to be prepared, a list of all the Ministers of the Protestant Episcopal Church, canonically resident in this Diocese, annexing the names of their respective cures or parishes, or of their stations as missionaries or chaplains, or of the colleges, academies, or other seminaries of learning, constituted by civil or ecclesiastical authority, in which they are engaged, or in regard to those who are not engaged in parishes, missions, or institutions of learning as above, their places of residence only. And such list shall be laid before the Convention immediately after it shall have been called to order on the first day of meeting, and the names of the clerical members called therefrom. Such list shall then be referred to a Committee of three Clergymen appointed by the chair, who shall forthwith consider and report who of the Clergyman on said list are entitled to all the privileges of members of the Convention, who are entitled to said privileges with the exception of the right to vote on matters pertaining to the temporal affairs of the Churches, who are entitled to seats but not to votes, and who are not entitled either to seats or votes. Such list thus reported and approved of by the Convention, shall be appended to the Journal, and shall be transmitted to the Secretary of every General Convention.

Section 2 No Clergyman, while suspended from the Ministry, shall have a place on said list.

Section 3. The right of any Clergyman of this Diocese to a seat in the Convention, shall, if disputed, be determined, according to the provisions of the Constitution, by the Convention itself; whether his name be inserted in the list aforesaid, or omitted.

Section 4. The Bishop shall take such measures for notifying the admission of Ministers into this Diocese, as may prevent unwary and ignorant people from being imposed upon by persons pretending to be authorized ministers of this Church. And his certificate shall be evidence of such admission.

RULES OF ORDER.

I. The opening of the Convention shall always be preceded by the Morning Service of the Church, a Sermon, and the administration of the Lord's Supper by the Bishop, or, if the Episcopate be vacant, or the Bishop be not present, by the President of the Standing Committee. The business of every succeeding day shall be introduced with the Morning Service, and the business of every day shall be closed with the appropriate Collects pronounced by the President.

II. At the opening of each Annual Convention, when the President shall have taken the Chair, the Secretary shall first call over, in alphabetical order, the names of the Clergy entitled to seats. He shall then call over the Churches entitled to representation; when the Delegates shall lay their certificates on the Secretary's table. These shall be referred to a Committee of three, who shall forthwith examine them, and report to the Convention. A constitutional quorum having been found present, the President shall declare the Convention duly organized. Should the Committee have considered any testimonials unsatisfactory, these shall now be taken up, and the question of their sufficiency settled.

III. The further order of business for the first day of the session of the Convention shall be as follows:

1. The reading of the "Rules of Order."
2. The election of a Secretary, who shall have power to appoint an Assistant Secretary.
3. The consideration of the application of Churches, or Parishes, for admission into the Convention.
4. The appointment, by the President, of Preachers for the first day of the next Annual Convention.
5. The appointment, by the President, of two Standing Committees, viz: the Committee on unfinished business one (1) Clergyman and two (2) Laymen; the Committee on Finance, three (3) Laymen.
6. The annual communication of the Standing Committee of the Church.
7. The appointment of that Committee.
8. The choosing of Deputies to the General Convention.
9. The appointment of special Committees.
10. Miscellaneous business.

IV. The daily order of proceedings, after the first day, shall be, on the President's taking the Chair:

1. The reading and approval of the Minutes.
2. Calling the names of members absent on the preceding day.
3. Calling upon each delegation to pay the assessment on their re-

spective Churches, or Parishes, for the Bishop's Common Fund, and for the expenses of the Convention.

4. Reports to be called for in the following order:
   Committee on Finance.
   Treasurer of Bishop's Permanent, Common and Convention Funds.
   Committee on Unfinished Business.
   Conventional School Committee.
   Trustees for aged and infirm Clergymen.
   Committees appointed at preceding Convention.
   Special Committees.
5. Miscellaneous Business.

V. Before the rising of the Convention, the minutes of the last day's proceedings shall be read and approved.

VI. The Bishop's Address shall be at any time in order.

VII. When the President shall take the chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.

VIII. The delegation of each Church shall occupy one pew.

IX. No member shall absent himself from the Convention, unless he hath leave, or be unable to attend.

X. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and, without advancing, shall, with due respect, address himself to the President, confining himself to the point in debate, and avoiding personality.

XI. When two or more members rise at the same time, the President shall name the member who is first to speak.

XII. No member shall speak more than twice on the same question, without leave of the Convention.

XIII. A question being once determined, shall stand as the judgment of the Convention, and shall not again be drawn into debate during the same session, except upon a motion to reconsider, which may be moved and seconded by any member who voted in the majority.

XIV. When the President is putting the question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.

XV. No motion shall be considered before the Convention, unless seconded, and reduced to writing, if the President or any member require it. A Minister, or Delegate, may not second a motion offered by a Minister, or Delegate, of the same Church with himself.

XVI. When a question is before the House, no motion shall be received, but to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit, or amend; which several motions shall have precedence in the order in which they are named. A motion to strike out the word "Resolved," shall have precedence to a motion to amend; and, if carried, shall be equivalent to a rejection of the re-

solution. Subject to these exceptions, the question first moved, shall be first put.

XVII. Motions to adjourn, to lay on the table, and to postpone indefinitely, shall be decided without debate. A motion to adjourn may interrupt a speech, or any other business of the Convention.

XVIII. No leave of absence shall be indefinitely granted to any member, unless full and sufficient reason be given by him to the Convention.

XIX. All special Committees shall be appointed by the President, unless otherwise ordered by the Convention.

XX. No member shall vote on any question, in the event of which he is immediately and personally interested, or in any case where he was not present when the question was put.

XXI. If any member, in speaking, or otherwise, transgress the rules of the Convention, the President *shall*, or any member *may* call to order; in which case, the member so called to order shall immediately sit down unless permitted to explain. All questions of order shall be determined in the first instance, without debate, by the President; but any member may appeal from such decision to the Convention, and on such appeal, no member shall speak more than once, without leave of the Convention.

XXII. The President shall have the right to name a member to perform the duties of the Chair; but such substitution shall not extend beyond an adjournment.

XXIII. Clergymen belonging to the Diocese, but not entitled to seats in the Convention, Clergymen of the Protestant Episcopal Church, not belonging to the Diocese, and Candidates for Orders, shall be admitted to the sittings of this Convention.

XXIV. None of the Rules of Order shall be suspended, without the concurrence of two-thirds (2-3ds) of the members present.

XXV. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force, unless repealed by a vote of the Convention.

STANDING RESOLUTIONS.

1. *Resolved*, That the following are the sums which each Parish, or Church, shall annually contribute to a fund, to be called "The Bishop's Common Fund;" to wit:

St. Michael's,	$300	St. Matthew's,	$20
St. Philip's,	300	St. Luke's,	15
St. Paul's, Radcliffboro',	150	Church of the Holy Trinity,	
St. Peter's,	100	Grahamville,	15
Grace Church,		Christ Church, Wilton,	15
Prince George, Winyaw,	50	St. Helena, St. Helena Island,	10
St. John's, Berkley,	50	St. Mark's, Clarendon,	10
St. John's, Colleton,	50	St. James', Goosecreek,	10
Edisto Island,	50	St. David's, Cheraw,	10
All-Saints, Waccamaw,	50	St. Andrew's,	10
St. Helena, Beaufort,	35	Grace Church, Camden,	10
St. Paul's, Pendleton,	30	Pineville and Upper St. Johns's,	10
Trinity Church, Columbia,	30	Prince William's Parish,	10
St. James, Santee,	30	Grace Church, Sullivan's Island,	5
North Santee,	30	Christ Church,	5
St. Bartholomew's,	25	St. James, James Island,	5
St. Paul's, Stono,	20	Trinity Church, Society Hill,	5
St. Thomas and St. Dennis,	20	Prince Frederick's,	5
Claremont,	20	Christ Church, Greenville,	5

Passed 1824. *Amended at various times.*

2. *Resolved*, That the Trustees of the Bishop's Common Fund, shall punctually pay over to the Bishop of the Diocese, the sum of fifteen hundred (1500) dollars, annually, in quarterly payments, from said fund; to enable him to discharge his Episcopal duties.

Passed 1835. *Amended* 1841.

3. *Resolved*, That whatever balance may remain, after paying the sum of fifteen hundred dollars to the Bishop, shall be paid over to the Bishop's Permanent Fund. *Passed* 1834. *Amended.*

4. *Resolved*, That it shall be the duty of the Secretary of the Convention, in his annual Summons to the different Parishes, or Churches, to state the quota of such Parishes, or Churches, to the Bishop's Common Fund. *Passed* 1830.

5. *Resolved*, That the Parishes of St. Philip's, St. Michael's, and St. Paul's Church, Radcliffeboro', and St. Peter's Church and Grace Church, Charleston, shall each contribute ten (10) dollars annually, and each Parish or Church in the country five (5) dollars annually, towards defraying the expenses of the Convention; and, that the Secretary, in

issuing his Summons to the Parish, or Churches, shall inform them of this resolution; and that, at each Annual Convention, the Treasurer shall apply to the Delegates of each Church, for their respective contributions. *Passed* 1820. *Amended* 1829. 1848.

6. *Resolved*, That it be the duty of the Secretary of the Convention, for the time being, to furnish the Ministers of the several Parishes, or Churches, with blank copies of the usual form for Reports; and that they be, and they are hereby required, *henceforth*, to make their annual returns conformably to the same. [*Passed* 1826.

7. *Whereas*, according to the Consecration service of the Protestant Episcopal Church, "devout and holy men, as well under the Law as "under the Gospel, moved either by the express command of God, or "by the secret inspiration of the blessed Spirit, and acting agreeably "to their own reason and sense of the natural decency of things, have "erected houses for the public worship of God, and separated them "from all *unhallowed*, *worldly* and *common* uses, in order to fill men's "minds with greater reverence for his glorious Majesty and affect "their hearts with more devotion and humility in his service;" and, whereas, the delivering of orations, and holding elections, on secular or political subjects and occasions, and the usual worldly accompaniments and circumstances, are thought inconsistent with both the letter and spirit of this declaration of the Consecration service, and have been found to give pain to many members of our Communion, and generally to be of injurious tendency; therefore be it

Resolved by this Convention, That it be recommended to the Vestries of all Churches in this Diocese, to discourage, and, if possible, interdict the use of the Churches under their care, for all *unhallowed*, *worldly* and *common* purposes. *Passed* 1828.

8. *Resolved*, That the custom of returning thanks for Sermons preached before this body, is inexpedient and unnecessary, and shall not, in future, be observed. *Passed* 1829.

9. *Resolved*, That the Treasurer be authorised to pay, annually, to the Secretary of the House of Clerical and Lay Deputies, the quota of this Diocese, towards defraying the contingent expenses of the General Convention. *Passed* 1832.

10. *Resolved*, That it shall be the duty of the several Clergymen, having a Parochial charge, to give notice to their respective Congregations, on the Sunday preceding the meeting of the Diocesan Convention, that divine service may be expected every day during the sitting of the Convention. *Passed* 1838. *Amended.*

11. *Resolved*, That the fund to be raised in conformity with a resolution for adopting measures to increase the Bishop's Permanent Fund, shall be called the "Convention Fund, raised for the increase of the Bishop's Permanent Fund; shall be entrusted to the charge of the Treasurer of the Bishop's Permanent and Common Funds; and shall not be used, either principal or interest, except for the purpose of investment until the income shall be adequate, together with the income

of the Bishop's Permanent Fund, to the support of the Episcopate, independent of a Parochial charge. *Passed* 1836, *and amended.*

12. *Resolved,* That it be recommended to the Parishes of the Diocese to defray the expenses of their respective Pastors, incurred by their attendance on the Diocesan Convention. *Passed* 1838.

13. *Resolved,* That it be respectfully recommended to the members of our Church, who are proprietors of slaves, individually and collectively, to take measures for the *support* of Clerical Missionaries and Lay Catechists, who are members of our Church for the religious instruction of their slaves. *Passed* 1838.

14. *Resolved,* That it be urged upon the Rectors and Vestries of the country Parishes, to exert themselves to obtain the services of such Clerical Missionaries and Lay-Catechists. *Passed* 1838.

15. *Resolved,* That every Missionary and Catechist be approved of by the Bishop. *Passed* 1838.

16. *Resolved,* That the Clergy be required, on some suitable occasion previously to the meeting of the Convention in each year, to call the attention of their respective Congregations, to the importance of the punctual attendance of Delegates at such Convention.

Passed 1838.

17. *Resolved,* That no person, who is a Candidate for Orders, shall be admitted to a seat in this Convention, as a Lay Delegate from any Parish or Church. *Passed* 1839.

18. *Resolved,* That it be respectfully recommended to the several Churches in this Diocese, that in the appointment of Delegates to the Diocesan Convention, they should select persons who are regular communicants of the Church. *Passed* 1841.

19. *Resolved,* That the Rector or officiating Minister, or in case of there being no Minister, the Chairman of the Vestry in the different Parishes be requested at as early a date as possible after each annual election of Vestry and Wardens of their Church, to forward a list of their names to the President of the Standing Committee, and also a list to the Secretary of the Convention, that they may be kept on file.

Passed 1842.

20. *Resolved unanimously,* That whereas the practice of both public and private travelling on the Lord's day, is deemed to be a prevalent evil of the times; and whereas, the 41st Canon of our Church, "Of the due celebration of Sundays," prescribes that "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation."

Resolved, That the attention of the members of our Church in this Diocese be solicited to the above Canon. *Passed* 1844.

21. *Resolved,* That hereafter in voting by ballot, the Secretary shall call the names of the Clergy and of the Churches in order, and the votes be brought forward and deposited with the Tellers as called for.

Passed 1847.

DIOCESAN COMMITTEES, &c.

1. Standing Committees of the Diocese:

The Rev. Christian Hanckel, D. D., *Chairman.*
" Paul Trapier,
" Paul T. Gervais,
" Paul Trapier Keith,
" J. S. Hanckel,
Dr. I. M. Campbell,
James H. Ladson,
H. D. Lesesne,
E. R. Laurens,
C. G. Memminger.

2. Delegates to the General Convention:

The Rev. Christian Hanckel, D. D.
" Thomas John Young,
" Paul Trapier,
" Joseph R. Walker,
John H. Tucker,
R. F. W. Allston,
Benj. Huger, M. D.
C. G. Memminger.

3. Episcopal School Committee:

The Rt. Rev. C. E. Gadsden, D. D., *Chairman.*
The Rev. Paul T. Gervais.
" C. Hanckel, D. D.
" C. Wallace,
" P. T. Keith,
Dr. I. M. Campbell,
W. C. Courtney,
Edward Lowndes,
W. C. Courtney, *Secretary.*
Dr. I. M. Campbell, *Treasurer.*

4. Trustees of the Fund for aged and infirm Clergymen.

The Rt. Rev. C. E. Gadsden, D. D., *Chairman.*
N. R. Middleton,
J. W. Faber,
James R. Pringle, *Treasurer.*

5. Trustees of the General Theological Seminary:

The Rev. Paul Trapier,
" T. J. Young,
" Dr. Hanckel,
" J. R. Walker,
" A. L. Converse,
" A. Glennie,
" W. H. Barnwell,
N. Russel Middleton,
Robert W. Barnwell,
C. G. Memminger,
Edward R. Laurens,
R. F. W. Allston,
Benj. Huger, M. D.

6. Secretary and Treasurer of the Convention:

The Rev. C. Wallace, *Post Office, Monck's Corner.*

Assistant Secretary, The Rev. P. T. Keith, *Charleston.*

7. Treasurer of the "Bishop's Permanent and Common Funds" and of the "Convention's Fund for the increase of the Bishop's Permanent Fund:"

Thos. G. Simons, Jr., *Charleston.*

8. Committee on a new Congregation of Whites and Negroes in Charleston, to be called *Calvary Church.*

H. D. Lesesne,
N. R. Middleton,
William Jervey,
Edward Lowndes,
Thos. M. Hanckel,
Geo. M. Coffin.

The next meeting of the Convention will be held in St. Michael's Church, Charleston, on the second Wednesday of February, 1849, at 10 o'clock, A. M.

C. WALLACE, *Secretary.*

LIST OF THE CLERGY.

	POST OFFICE ADDRESS.
The Rt. Rev. Christopher Edwards Gadsden, D. D., *Bishop of the Diocese,*	*Charleston.*
The Rev. Thomas S. Arthur,	*Greenville.*
" Pierre Teller Babbit,	*Charleston.*
" William H. Barnwell,	*Charleston.*
" John Barnwell Campbell,	*Charleston.*
" John W. Chanler,	*New-York.*
" Augustus L. Converse,	*Stateburg.*
" Andrew H. Cornish,	*Pendleton.*
" J. Hamilton Cornish,	*Aiken.*
" M. A. Curtis,	*Society Hill.*
" Thos. F. Davis,	*Camden.*
" William Dehon,	*Pineville.*
" Francis P. Delavaux,	*Walterboro'.*
" Thomas C. Dupont,	*Charleston.*
" Charles P. Elliott,	*Fulton, Sumter District.*
" Stephen Elliott,	*Pocotaligo.*
" Henry Elwell,	*Mars' Bluff, Darlington District.*
" J. R. Fell,	*Charleston.*
" Andrew Fowler,	*Charleston.*
" Philip Gadsden,	*Summerville.*
" Paul T. Gervais,	*Charleston.*
" Richardson Graham,	*Beaufort.*
" Alexander Gregg,	*Cheraw.*
" Alexander Glennie,	*Georgetown.*
" Christian Hanckel, D. D.,	*Charleston.*
" James Stuart Hanckel,	*Charleston.*
" Robert Henry, D. D.,	*Columbia.*
" Rob't. T. Howard,	*Georgetown.*
" Joseph Hunter,	*Georgetown.*
" Jedediah Huntington, M. D.,	
" Nathaniel Hyatt,	*South Santee, way-mail.*
" Benjamin Johnson,	*Gillisonville.*
" Paul Trapier Keith,	*Charleston.*
" Maurice H. Lance,	*Georgetown.*
" Charles E. Leverett,	*McPhersonville.*
" Alexander W. Marshall,	*Charleston.*
" David McElheran,	*Beaufort.*
" Stiles Mellichamp,	*Charleston.*
" James W. Miles,	*Charleston.*

		POST OFFICE ADDRESS.
The Rev.	Josiah Obear,	*Winnsboro'.*
"	Edward Phillips,	*Charleston.*
"	C. C. Pinckney, Jr.,	*Charleston.*
"	William T. Potter,	*Beaufort.*
"	W. O. Prentiss,	*Walterboro'.*
"	J. Maxwell Pringle,	*Gadsden.*
"	Edward Reed.	
"	Richard S. Seely,	*Chester C. H.*
"	Peter J. Shand,	*Columbia.*
"	Robert D. Shindler,	*Orangeburg.*
"	Isaac Swart,	*Darlington C. H.*
"	Wm. Wallace Spear,	*Charleston.*
"	N. P. Tillinghast,	
"	Paul Trapier,	*Charleston.*
"	Joseph R. Walker,	*Beaufort.*
"	Edward T. Walker,	*Adam's Run, St. Paul's Parish.*
"	C. B. Walker,	*Edgefield.*
"	Cranmore Wallace,	*Monck's Corner.*
"	Benjamin C. Webb,	*Pocotaligo.*
"	Arthur Wigfall,	*Fulton.*
"	Alsop Woodward,	*Bluffton.*
"	Thomas John Young,	*Charleston.*
"	C. P. Gadsden,	*Pineville.*
"	Wm. H. Hanckel,	*Edisto Island.*
"	William Bell White Howe,	*Monck's Corner.*
"	L. Clement Johnson,	*Newberry C. H.*